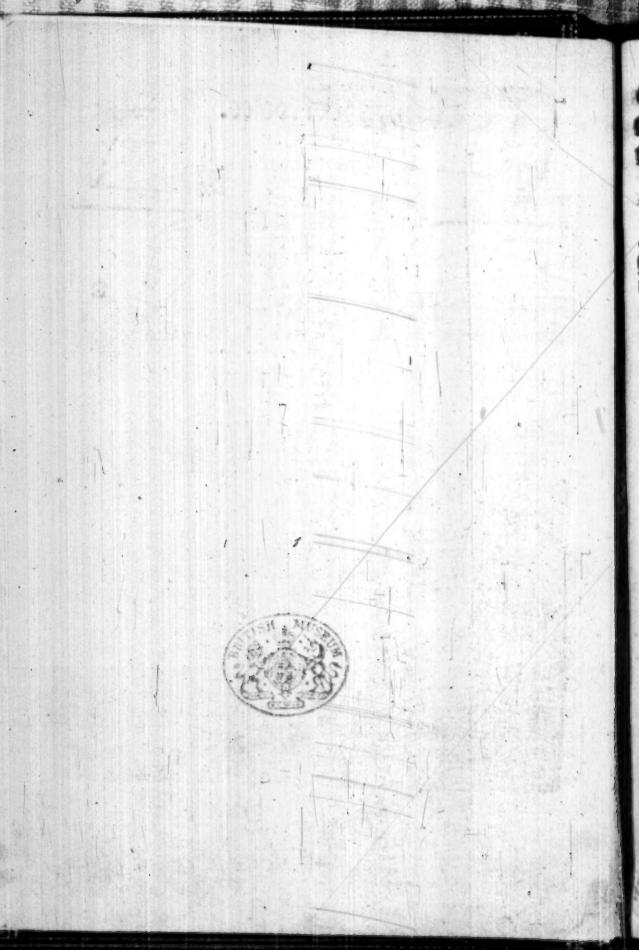
The thyppeof fooles.



Chere after folometh the prologue of the translatoure of this present booke Intytled the grete shyppe of fooles of this works.

Dowpinge that Welius eft abudare o Deficere. 2 It is better to haue habundauce of dyuers then des than to have neceffpte. Wherfore I have put myfelf to translate this presente booke called the grete thyppe of fooles out of frenshe in to Englylige / bycaule that this booke bathe ben fyaft mabe in Ilmayne language/ and out of Almayne it was translated into Latyn by mapfer Jaques Locher/Aout of Latyn in to rethozyke frenthe. I have confedered that the one delyteth hym in latyn the other in frenthe lome in ryme, and the of ther in profe for the whiche cause I have done this mos re ouer confederpage this that Therence fayth. Tot Cherentin capita tot fenlus alfo many hecdes alfo many oppnyo ons. Ind than confyderinge the favenge of Tyzaple. Dirailius, Trabit fua quegi boluntas. Euery body wyll do after they boluntees and well accomple they in but as Upraple lapth moze ouer. Defcia mens boim. The bo luntees of men is buknowen . Wherfore they that well haue laten take it of frentlhe rome or prole, or almanne oz Englygiche. Who wpyll hauethe mozall fence take it a who well have the letterall fence take. Ind who well baue all take all as layth Clope. To the honoure of peopos trabt hye and trabt facted tranger fact fone and ho In abofte in one effence and of proght glozyous moder of god and of all the faynces of paradple I have begon to make this translacyon for to exhorte p peoce humap nes the whiche by imbelycytes a pulpllanimires have enfucb p fooles of this prefente worlder ather werkes

and to the ende that they may eschewe al mondanytes and folyes I praye them that they have regarde buto this present boke and that they comprehende the subs Claunce to p ente that they maye wplety gouerne them felfe in the tyme to come aud that thorugh they labour they may be of the nombre of flaued. for whan a man debateth the hame that it be not bayingup filed multe plyeth his force. Ind the good conference also multiply eth vettues in man. Confrderpage also that the profe is more familier buto cuery man than p cyme. Thency watton indpgne and fpinple of biderftandpinge/haue reduced this prefent boke in to our maternall tongue of Engly the out of frenthe at & requeste of my worthyp full mapfter wykon de worde thrughe the entyfement erhortacpon of the excellent princes Bargarete/con telle of Bychemonde and Derby and grandame buto our mooft naturall fouerayne lorde kynge Benry D. biti whome Theluprelerue from all encombrauce. Atthat Thaue added ony thynge in ony place Thaue not done it by arrogaunce but for to apply buto the fcryptuces and by cause that it came buto purpose. I have not wyls led to chaunge the name of the boke of whiche bath ben called by the frafte composer the thyppe of fooles. He ha the fregured a thyppe full of tooles fletynge boon a fee. T By the flyppe we maye buberstande p folyes and er coures that the modaynes are in by the fe this prefent worlde the fooles beynge in the thyppe is the fynners for we are in this worlde as prigrymes fi etynge frome one countre to another , and after oure operacyons me Mall be remunered at the porte of Calute. Sprththat it is forme must ferche in this booke the whiche map welbe called the boctrynall of fooles for there maye be fouden

iraflins.

good and helthfull dottrynes contepned as well in the holy pagyne/as in the werkes of playntes and prophe tes, of lawes and of the decretes of holy faders, the whiche have rowed to well in this worlde that they are ary, wed at a good porte that is in the glorge eternall, to the whiche wyll conducte by the fader the lone, and the holyghost, amen. you lectours humbly I require you for to pardon me of that I have erred in ony thonge, for for tendernes of my peres hathe so assulked me that I have not applied me but the lettres as I ought to have bone, the language is not autentyke, to the ende that every body may biderstands some thynge, for folkes but lyttered demandeth not thonges obscure.

## Tprolude of this present boke.

Dweisthe worlde ful of sepence and bocu

mentes mabe by our aucpent fabers in fus che wyle that the boly lerypture is in grets ter bygoure than euer it was / for in her is all epght. frall we have the holy byble of & aucyent faders. In & whiche appereth eupbentip thep? feates and lyues / we mare take good enfamples for to fustepne and nourpspe our poore foules. for be that los ueth not bertues is reputed byle. ABozeouer we have p bookes of phylolophye toberin is coteyned all goodnes it is they wherin all the wple men dyd lerne the is excel lente and of arete paple. And who that delyteth in her may have right grete prouffyte. But this not withfan bynge I meruaple me of euery moztall man/ bycaule p they thy nke not boon they? fature and thy nke fonctio affemble a grete fort of fpnnes , and how that god cons The Apppeal. A.III.

fumeth be not leynge & weoffende ho foo moche. Good Doctryne is chased out of the worlde euery daye and in folge and imbelgepte man palleth bis dages he fleeth & loueth good boctryne. Datas was wonce to kepe the res acs in this worlde but by our grete and enorme frines we maye not luffre it. She is in heuen where as the lere ucth the farntes of whome the is loue. Pone or tright fewe have her prubence/fepence and boctrpne/we have not the ouerture of probyte farth conicyence loue and pyteis not in bs but echone dyfyzayfeth his god where fore he p taketh bertues chefeth a good place. Donelle thyinges and good conductions we dufprayle. The holy Capites documetes and admonellynges we dylpple w the celefty all doctrynes fo bulcet and amerous buto the good and dyscrete men of this worlde. A Hore ouer we fall in infynyte errours that in the worlde is the worlte and are releved in a myschenous empyre/by out synnes are Infpupte/and none of bs bathe a ftebfafte begree. By playnes wayes pathes tauernes markettes free tes/mountapnes/hylles/feldes/and fynally by all quar ters is excercyled glotonye whiche is to byle, in takying inutple wayes, and not the waye of falute. We folowe. tauerners/tauernes/etvnae/a depnkynae infacyably/ me replynyntheour bodyes bumefurably w lechery & delpcates/fobzenes is not foude f bs/euery body is trow bled with this byce. Our hertes is affuiked fo that it de mandeth nothpinge but banytees/our foules we fulfyll with fplthes and lecheryes in lpkewyfe/and of other by ces mo than a bundred. By the meanes wherof there is gretehabundaunce of fooles thorugh the worlde in fus the wpfethat in dyners regyons and countrees they to ipes redoumdeth fomoche that all vertues a pure then

ges contampne and opforaple by there folipe Some we neth to be tratt wrie and opictete / b whiche knoweth neyther ryabt ceuile nor canon and by this meane they are alwayes fooles. Suche folkes ought not to be byles ued that are so over wenynge and buknowynge for of tentymes they are taken for good and all replete with baynglozye of good myt they are boyde and yet they res pute themfelfe prudent and wpfe. Row then the good and loyall fall have they Deferte and hyze. Ind fooles peruers chall be buwyten. Wherfore I well aque eues ty body good loos after my pollybylyte and the delette of echeone. By my fyccyons I that dielle bpon & fellypp pes and barges and hall furny the theym with cordes and toppe castelles berges and sarles oges and butes in grete multytude. And thall take them in dyuers cous trees where as all the humanns Wall repane good and eupl blynde feke and hole and with my propre handes thall ordre theym without cellynge allo tonge as I tyue It is also well necessarpe for me for there is so many fo les unumerable that do infente euplies/whome I ca not warte all in this present booke. These fooles renne buto our thyppes moche impytuoully in luche wyle & they burte they lete and legges for balt to come butyll our thyppe. Whan I thynke on they; molestacyons/and they inclymable tolyes with they grete enylles there is mo of them than a grete company of hony bees fleyns ge in the feldes bpon the odyferet floures. And bayeftp there is to many foly Me erroures abzode that our Myp is almost all replete with them. Df thele fooles fome is prentyles a woll have the governonge after they wolf les many pe Mall le opfcerne and ecte layinge I worlgo uerne all/bothe mafte/fayle. Some wylt be byneth ui p

Spope the whiche hath but lytell belyte whan he bathe fene the perpil to baungerous but there is fewe that has the this fere and ret they have passed through oute my Apppe. The last of thefe rennynge fooles wyll be about the other and well drawe by the laylon lofte to pende that it maye entre more in to the fee. If that thou woll knowe what is this Myppe knowe that eche of behath a Myppe but pet ther is one the whiche is comune/and all fooles that bath dructs hunes and toppes agothe into Dyners countrees the whiche is replere with mas ny fortes of fooles. D you revnynge that have favre fas ces/mpare you here and rede this prefent booke for the re is not an humayne but that he maye fe his fourme in this boke. If that you entende totally buto my doctry nes be you well fure that you mave acquire the glozpe eternal and elchewe the pardurable papies of hell for pou hall haue frupte of bertues & benedycepon ofgod. Foly Chall not go and fetche pour and our Choppe pe wol De not feke but ye maye acquye the glozy pardurable you hall go the wave that all p chipften men watcher Chall acquire bertues and holynes puttyinge al curl by ces oute of pou. Confeder humayne fothes and mortall menthe feates and the delptes mondaynes and ye thatt knowe that the mooft ftrongest/the mooft wyfest / a the moof valyauntest go rennynge moze swyfter than the byndeland they trace is not knowen alas ourelyues paffeth ryght sone. De that is poore and hathe not hynge is holden for a foole that perauenture is without iffie. Mas he is more wyfer than they y have moche goodes and be in the Subiccepon of the Deupil. Ind he is holden for epatt wyfethat hathehabundaunce of goodes and he is to replete with fpunc that it is a thynge inclipmas

ble pe fo moch that through his offence be is caften in to the free of helle, wpfe is he not but a parfyte foole. The poore that is reputed for a foole at his latte ende loketh to be partycypar of the goodes of dame palas. They of loue berrues without dopinge outrage to ony body, god hall loue them without ony faute foo that he bere not a foly (the mytre and of he were of fevence bupuruaved) Do that he be replete with beriue he hall be more wp fer than a arete clerke . I fynde affembles of fooles by grete benes and routes of dyners nacyons and maners for the one is bubrayules that well bere bances. The of ther is offrers thoughtes the whiche dothe not employe theymbut alonely to allemble rychelles. And byefly for to knowe whiche is the fooles I wall name they mhere buto pou. Pobles clerkes prefes monkes apostates burgeples/marchauntes/ryche/pooze/aofall craftes/ is our hyppe almooft full. There is neyther rulipke of de ponge/berdles stronge feble grete noz lytell hane they never to moche scrence. Pf they be fooles they have no respyte but that they come hastely in to our shyppe. Not alonely the men but also the women ladges gens tylwomen/burgeyles/olde and yonge/dionkerdes/3 fo bre/pudykes/chaste/wedowes/and marged women be in our flyppes with the men for in dyuers thynges me meueth dyners folkes and procepally in boluptuos los ue in suche wyse that they leve all good operacyons for to lyue in carnall felpepte ond lubipke lyfe. Dondapne fooles myre pou well in my glasse a you shall se poure fautes and fynnes. And thall knowe eupdently how for ly doth governe you. Inowe that our enteneyon preten deth to none other thoge faue that we may make faty & facepon buto god to the ende that we be full of pertues

For to leue our flyppe and mafte / our importable dels corde leue fynne/and goout of the myze for it is & whis the puttern the foule to beth bott fone and I wal be of poure accorde. If that some fooles mocke bebycaule of youre accorde. If that fome fooles mocke be bycale of our lytell waytprices and that is there compachended dyuers fooles init they have finall binderstandpinges, for the fens lytterall is not the substauce of the mater. Suche folkes is lyke them that thynke for to ete the als mondes kyrnelles withoute brekynge of the stones / for who that well fynde fauoure thetin must breke it alfo who well fynde prouffyte in this booke oughte to refte hum on the mozal fens that is courted with foly. Aby bo he fatyapke I grue buto you for example. Lordes pfit please you for to rede it apf it seme you f it is morbaut excule me as the aunceentes are exculed the whiche has ue made dyuers fayze boctrynes mozdauntes. The poe tes haue also compried druers noble bookes correctors ae the byces of the humannes. All this confedered I topli folowe them not withstandpage am not work thp. But pet in maner of past tyme I well speke bere of fooles men and women and allpane them guaryfon of bertues /cpence/a Doctrone , for to make them condyls cende buto goodnes. for I had never other would but for to detraye ronge bachelers out of frnnnes and brees/& to conducte them buto the poste of reason and bettue. Pardo me your ozatoure pf ony thoge be eupli touched and you lectours that occupyeth & tyme in this lecture pf pour fpnde ony faute please it you to excuse the capas cyte of me athe pougthe y I am yet in confederynge that there is none so wel shoodebut that they may syde Comtonie. Dere after foloweth the table.

f bokes inutple.ca. Of good counfarlles.ca. Ji. Df auaryce and prodygalyte.ca. ui. A Difewe cultomes and cuples.ca. uit. I Dfauncpent fooles.ca. D. Dethe Docterne of chylozen.ca. bl. Dereporters and Detractoures.ca. bit. Aot for to enfue good counfeple.ca. but. Df condycpons bncompoled.ca. it. TOf thelpfpon of ampte.ca. r. Of the contemnynge of Coppture.ca. TI. I Dithe fooles bnpuruaved ca. T.L. of love benerous.ca. rut. Dethem that fpnne bpon the mercy of god.ca. ruit. Defooles makynge coctyces.ca. rb. TDf bronkerdes and glotons.ca. TUL. of of tycheles inutyle.ca. tbu. Of the ferupce of two mapfters.ca. rout. To Speke to moche.ca. rir. De them that correcte other a fpnne themfelfe. rr. To fynde goodes and yelde them not agayne.ca.xxi. Df the conicpon of lapyence.ca. rrit. of iactacyon and confydence in fortune.ca. rrui. Df to grete curpofpte, ca. rritt. rrv. To take on trufte.ca. Of petrerons and bowes inutyle.ca. rbt. Dt the fludpe inutyle.ca. rbit. Of them that speke folyshly agaynst god.ca. rrbut. Conother to grue Jugement.ca. rrir. Of them that charge them with benefpces.ca. TTT. Di them p delpze fro day to day to améde the. rrri. Of them that well kepe thep, woues.ca. rrru.

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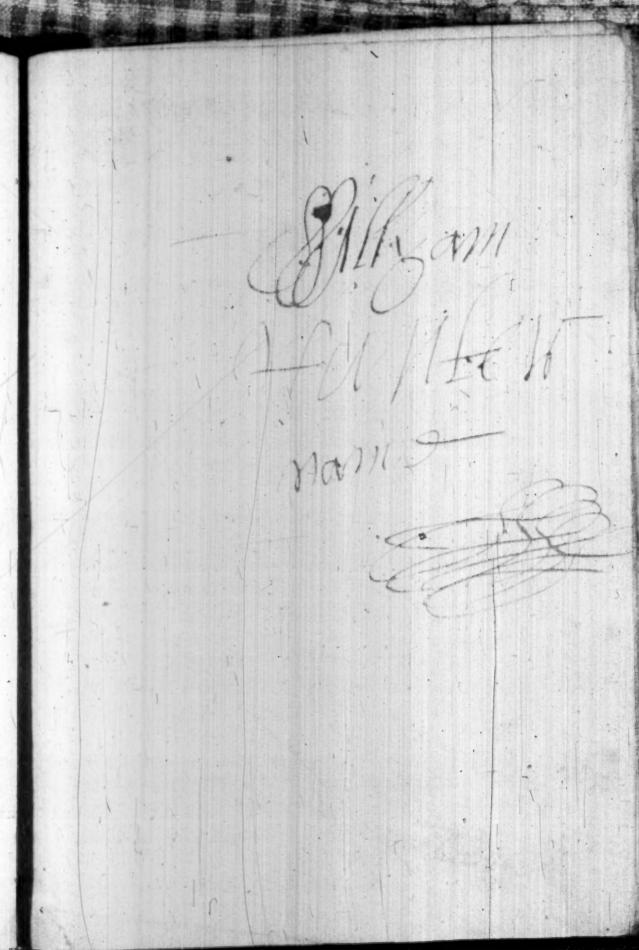
	10
Cofaduoutrye.ca.	rrriit.
	rriu.
Df angre that procedeth of a lytell caufe.ca.	rerb.
	rrrbi.
Of the bupacyence in lekeneste.ca.	rrbii.
Of confultacyons to eupdente.ca.	erbiu.
Dow they oughte to be wyle by the experpence	
	rrrir.
Pot for to have cure of Detracepons and bayne	
des of euery body.ca.	rl.
Of subsanatours and detractoures.ea.	rli.
Of the contemnynge of the Joye eternall.ca.	ritt.
Of the Janglynge that is done in y chysche.co	
Of them that incipne them with they? wylles	- 1 - 1 -
fre dethe.ca.	rluit.
Di the wave and felycyte and payne to come i	
teg and lynnes purchaced.ca.	rlb.
Of the euplerample of the mooft gretest.ca.	rivi.
e Df voluptuolyte corporall.ca.	ribu.
	ribiit.
Of them that wedde wyucs for they rycheffe.	ritr.
Dfenuye.ca.	1.
Of the bupacpence of correcepon.ca.	li.
De bucunnynge and folylhe phylycrens.ca.	life
Dep bolozous bepartynge fro puplauce of her	ien.la.
Depredellynacyon.ca.	litti:
TTo forgete hymselfe.ca.	lb.
Of the byce of ingratytude.ca.	lbt.
Of the daunces that be made.ca.	lbii.
Df players on instrumentes by nyght.ca.	lbitt.
De maundyens and they, banytes.ca.	lix.
Tofthe condpeyons angre and grete threwdnes	
To de como le foum un de ce un de ce e colt moute a	of mo

m de de de de de

men.ca.	1-
Dethe puyssaunce of soules.ca	It.
EDithe cure of astronomye.ca.	lri.
Of hym that well wipte and enquyie of all	
and countrees.ca.	THE RESERVE OF THE PARTY OF THE
EDf hym that wyll not be a foole.	lritt.
Dethem that biderstande no playes.ca.	lriii.
Dethe bupacyence of some.ca.	ATT A PERSON WHEN THE PROPERTY OF THE
Dethe bupacyence of some that well not a	lrbi.
Do euplica.	lrbit.
De the bupuruarenge for the tyme to come	
De the lytygantes of pleaders in ingement	ca ler
Offooles abhomynable in wordes. Ca.	
Of the estate sprintualica.	irr.
Df iactaunce.ca.	irrii.
De players.	lerii.
Defooles lurppy lev.ca.	lrriii.
Of knightes/me of armes/scrybes/a practic	
Of folythe legacyons and messengers ca.	ice such.
De dylpencers & kepers of fellers in a hou	to termi
De the excellyte arrogaunce rultyke.ca.	icrbiti.
Dethe dylpjaylynge of pouerte.ca.	ictic.
Ant for to perfeuer in goodnesse.ca.	
Det contempnynge a opsprayipnge of de	leet.
Tof the dylpraylynge of god.ca.	THE PERSONNELS OF PRINCIPLE STATES OF THE PRINCIPLE ST
Of the blasphemers of god.ca.	legen.
Dethe plage of god.ca.	irrine
Dethe folylihe permutacyon.ca.	lerenn.
L for to honour fader and moder.ca.	irrrb.
Tof the caughtacyon of of preestes.ca	iccept.
Tofthe demonstraunce of prode.ca.	lerebu.
De blures and leneratours.ca.	krrbiti.
The ource and tenerarant pirts	lereir.

	- A V.
Tofthe bayne esperaunce to haue and succi	coe. irrr.
Daot for to kepe the holy dayes.ca.	lereri.
Cogynehis goodes and after to repenteh	p.lerren.
Of the pree of flouthe.ca.	lereriti.
Di the fooles infydels.co.	lererini.
Of the incipracyon of the fayth catholphe,	and of the
empyre.ca.	irrrib.
Ofassentatours blandy Mers flaterers	and scume
mere of the courte.ca.	lrrrbi.
Of Oclarers and barne reporters.ca.	lererbii.
Dffalhede and fraudes ca.	irrrbiti.
Df the Intecryfte.ca.	lrrrir.
DE hym that hydeth trouthe.ca.	C.
To withdrawe the good dede.ca.	Ci.
De the obmessen of good werkes.ca.	Cii.
Of the laude of sappence.ca.	Citt.
De the dyspapsynge of his bufortune.ca.	Ciiii.
Of the detraccyon of goodes.ca.	Cb.
Of the bumoderate etynge at the table.ca.	Cbi.
Of the true bpfcrppcpon of a prudent man	
Of the commendatyon or recommendacy	
losophyc.ca.	Chin.
Concertacyon of vertue with boluptuofyte	
Dbieccyon of boluptuolyte blampinge ber	
The answere of bettue to boluptuolyte.ca	
The Chyppe latine of barge forpale.ca.	Crii.
De the thyppe socyale mecanyke.ca.	Criu.
Of the lyngularyte of some newe fooles.ca	
Of them that well corrupte the ryght.ca.	Crb.
Of them that doo all thynges contrary, ca.	
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## Cargument of the thyppe of fooles of this worlde.

falute of all the humagne gendre and oprecte the thyppe of fooles of thistra lytory worlde in the whiche alcedeth all they that bageth frome the playne of hortest bride that bageth from the playne of hortest bride that baying in transmutable and of obscure

thoughtes of the frayle body wher by they? becequable wyttes / a hye enterpaples / within thoate space inuade our barge. Wherfoze this prefent boke may be called far tyze notwithstandynge that the fyzste auctoure byde de tote hom in the newe intytulacyon of this prefent boke for eyaht loas by the poelpes and fycerons of auncyent poctes by be correcte y byces athe fragplytes of mortall men. Demblably this prefent pagpne fpecyfreth bes fore they fright p estate a condpeyon of menito pende pampiroure they beholde the meurs a rectytude of lyfe Deucetheles thynke not you lectours y I have worde by morde dyrecte and reduced this prefent booke out of frentle in to our maternall tongue of Engly the for Thaue onely (as recretth flaceus) take entretely the Substaunce of the Cerpture in esperannce that my aus bace presumptuous spolde be parbonned of the lectous res haupinge aspecte bito p capacice of my tendre pes res and the imbelycyte of my lytell bnderstandynge in leurnge pegrellyons poetpques and fabulous obfcurp tees in a cheupinge in werke in facple fentence and fas mplyer ftyle in supplyenge all o reders to have me for The Chyppe of.

excused yeather I have fayled in only thinge.

There after ensueth the fyilte chapytre.

Cof bookes mutyle.capitulo. primo.

D

The fyilte foole of the thyppe Jam certayne That with my handes diesse the sayles all forto have bookes Jos all my bely payne whiche I love not to rede in specyall Rox them to sealso in generall wherfore it is a proverbe all aboute Suche thy nketh to know e y standeth in doubte.



Onge folkes that entende for to knotbe dp: uersthoges approche pou buto this boctry ne a it revolue in your myndes or campques to the ende that pe mape comprehende and bnderstande the substaunce of it and that pe be not of the nombre of fooles that bageth in this tempefteous flope of the worlde. And you also the whis che haue passed the stourpinge aege of pour pouthe top end that and you be of the nombre of the fooles mount darnes that pe maye letne fom what for to dettare you out of the thrp flutepfere. Wherfore baberstande what the fylle foole layth beynge in the grete thyppe of offo les. I am the fyzite in the Chyppe vagaunte with the other fooles. I tourne and hple the coades of the Hyppe laylynge ferre within the fee. Jam founded full cuyll in wytte and in realo. I am a grete foole for to affre me in a grete multytube of bokes. I defre alway and aps peryteth newe inuencyons compyted mystrcally and neive booker in the whiche I can not comprehence the substanuce/nor bnderstande no thynge. But 3 doo my befreure for to kepe them boneftly frome poudze a duft. I make my lectrons and my delkes clene rpah often. Dy mansponis all repylnysched with bokes I folace me traft often for to fe them open without onp thringe compringe out ofthem. Dtolomeus was a ryche ma the whiche confiptued and also commaunded that they philadel Choide lerche how thosough enery regyon of the worlde forephi the mooft excellentest bookes that myght be founden, uxu. And whan they had brought theym all he kepte theym for a greate treafoure. And that not withfrandprige be enfued not p enfpgnementes not p doctore of the des upne saprence how be it that he coude dy spole nothyms.

The Apppe of.

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A.11.

ae of the lofe without is what bookes fomeuer behad noz compose ony thenge to the relete of his body at that tyme. Thaue reode in dyners bookes in the whiche I haue fludged but a lytell whyle / but oftentymes Thas ue passed the tyme in beholdynge the dyuetly tees of the couerynges of my bookes. At tholde be grete foly to me to applye by excelloue ftudy mone buderstandpinge bu to so many dyners thynges where through I myghte lefe my fenfitall intellygence for he that procureth too knowe overmoche/and occupyeth hymfelt by excellyue Audyers in daunger for to be extraught from hymielf also eucrychone is opspensed/be he a clerkeoz bioersta de he nothynge yet he bereth & name of a lozde. I maye aswell commytte one in my place the whiche thynketh for to lerne lepence for hym and for me. And pf that I fynde my selfe in ony place in the company of wyse men to the ende that Tipeke no latyn / I chall condpicende buto all they prepolycyous for fere that I Woldenot be reproched of that that I have so emply lerned. AD doctours the whiche bereth the name and can nothoge of scrence for to eschewe grete dyshonoure come neuer in the company of lerned men our auncyent fabets he re before dyde not lerne they repplendy (hynge lepence in the multprude of bookes but of an ardaunte delyze & of a good courage. They had not they? fpyzytes fo bus stedtaste as p clerkes have at this present tyme, it were more propect for tuche folke for to bere affes ecres than for to bere the names of boctoures and can nothinge of cunnpnge.

onerb.v.

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The countable the whiche bothe not well conferne his owne estate and grete affenyte And frome others hurte both not his opscerne Is well worthy to have adversere and to be defecte from eprosperyte for he bryngeth the hogge but the pyt And afterwarde reverseth hym in it.

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entre in to the cenate of in the courte of los me grete lorde or prynce to the ende that they maye have honoure and reverence of the people in they countree and to be eral ted before the other and it is they the whiche ben p leeft enter experte in sepences as in lawe a decrete and good cous. The shyppe of.

fell by fuche folkes is obscurely courtee hydin baptes wordes and walketh by cenebrous centres. It Bome aunceent were good counfeyllers wyfe / prudent and lettered the whiche canonykely and impervally punyl theo the malefactours and thonges pupepte and bycys oully done. And the thoges that were good and honelt they maynterned in multyplyinge from daye to daye p tranquelyte a welfare of pthynges publyke. But at this prefent tyme in many places be some cousellers & governours of courtes as well feculers as ecclefyallys hes that can not eschewe some eupli passage/noz byscer be the lytyges and debates / no; bubynde the knotte p out is bounden. Ve that a presydent requyre hym for to gre ue hom fome good counfeyte bpon fome defule mater/ he is to full of proce and graupte that he well not declas re buto hym no newe thynge alfo it holde be agaynfte reason for to make pure and clene water plue out of a bessell the whiche is maculate & fullome. De fleeth from the other and semeth that he well not saveneuer a woz de buto they prepolycpons but he well not in nooma ner of wyle gapulage them for fere left they Molde byls praple hym bycaule of his burealonable responde and bucunnynge and in this maner of wyle is the counsell corcumped to how luche folke do Justyce & whiche des pendeth bpon them. Mas fenate a courteroyall what forfapture/what euplinature/what greuous cupiles pf fueth from the that ought to be modet and nourpliber of Justyce. Inowest thou not how that thy propie cous fagllers allemble them togyder whan there is ony bets opte or fentence to be gruen and pf that there be tways ne of one femblable opynyon the other wyll not empels the the fencence be it egall or not and foo letteth it paffe,

and by his reporte briust the courte well execute false Jugemeut. Alas it is not ynoughe for to here the other not tot to entuethey oppynyons. Le must recete and de, it.q. itime clare good autopptees of lawe and of decrete/reuoule pe must the forlayde lawe in your myndes ententysty/and there boon erampne eche partye and after gpue the fen tence to the endethat he whiche thou wylte Juge accus lethenot before the grete Juge of heuen of faile Juge: ment. And pf that it be lo be thall condemone the wout appele. I beleue p thou thought that our loade knoweth not the fynnes done here in erthe (pestructy) a the leeft thought of man. Wherfore trufte me / for yf thou wylce kepetheregle of egall Jugemet & Dewe good coulaple it is expedient & whan thou halt ony grete processes cy upil/crymynall/ecclefyallyke/oz of excelle/oz touchyns geherptages/ye must demaunde counsaplot the moost opferete and wyle men for temblably as thou Jugeth an other thou halt be Juged and tozmented by Cacus De pes Juge of helle. God almyghty after our dethe Mall In ac bothe feble and ftronge a there ye thall fynde p poole folke p whiche ye have oppreffed by rapyne a extoreyon for who that executeth not egail Jugement in this pre fem no fent bale of mylery Mall be accused before the bye inge the whiche grueth iufte and egall fentence after p good or the cupil that they have bone in this mortall lyte. All the sepence and all the sappence of men shall not excuse them. for who that wolde grue all the golde a cheuaun we re to ce of the worlde Chall not escape. for he is the grete Jus ge eternall aud imperpall aboue all Juges. @@ @ 

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## Of auaryce and prodygalyte. capitulo .iii.

The seconde parte the auarycyous
That well not grue a poore man one peny
He is so harde and so malycyous
Beynge on his rychesse so curyous
That is sente hym for a small ceason
The poore at nede to desende by reason.





Litherm the whiche assembleth golde and spluet by grete forson ben represed as is this poore foole p whiche gadereth golde this poore foole p whiche gadereth golde the spluet and grete spnaunce and of his good des taketh noo solace whan he hathe gades

red grete plente and beyeth. Mashe bereth nothynge Gedena with byni he leueth his treasour and fynatice buto his chylbren neuewes or kynnelmen the whiche after his bethe maketh grete chere with it they byltrybute it in forth pompous arave and in boluptuous dylectacyons care nalles to they grete optrucpon of body and foule and all for the goodes that the deed body habbe allembled in arete thought and calamyte, the whiche parauenture is in the oblique pytof belle in arete mylery and ertyns auplibyble torment. It hadde ben more expedyente for bym to have ben latylived with a lytell for all that the whiche he bathe allembled togrder prouffyteth hym no thringe but be must endure paris angursse / a cruels race and of the daynke of Acherons floode infernall in fecte and flynkynge his body is replenyifted with . Vet I fynde a greter eupli of the Propriet that bylpedeth all his propre goodes in excelle and walter and can not ploupde a remedy therfore. Thuche folkes ben detecte from al good meurs and condycyons and ben replenyl thed with all byces to p descrete men cometh p good for the produces and bycyous well none therof. The they not then redorringe fooles that affemble foo moche tychelle/and purchaleth not the falute of of theyz foules Mas louest thou better for to suffre papne mestymable with all the ocupiles of helle/than leve thene infacpate delyze of gaberynge ef tychelle/thy goodes can not aleb ge the of the payme of theym thou can not be comforted but Chail bewrappe the in the mooft profoundnes of the extynguy Myble pyt infernal. And that worfe is pf the enherytours myght by the for a peny/with grete payne wolde they do it for yf thou were in this worlde it were behouefull for the to rendre thy goodes agayne. I mare The shoppe of.

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talus to name buto the Tantalus the whiche is in the goulfre of helle he enrageth for hungre and thrufte, and is in the water buto of chynne/but whan he thynketh for to bryn ke it aualeth foo lowe that he can not dienke of it. Ind there is also a pere tree bely be hym byon the whiche per re tree is a pere that toucheth almooft his note / awhan he Aratcheth hymselfe by for to catche it the tree rysetly by and in this maner of while he enrageth for hungre and thruste. Conspoer what torment it is it were better for the auary cyous to grue all his goodes than for too be in luchea toament remapupage there perdurably. 32 wherfore I supply and beleche all the auarrepous me in the name of our lozde Thefu chapft that woldedy for our fake byon the tree of the croffe that pe motefy yout hertes and that ye do almeldedes durynge this tranfp topy lyfe for after that ye be ones departed out of this morlbe pour goodes and exchelle can not helpe you in no well and of to bethat pe may lyne well and egally in this vayle of misserve reshall purely ase and acquipe the gloppe eternall. Bede this that Tullyus respects berefa penge that never wyle man wolde regne in this worlde pupliauntly but with good berte a moderate thought demaunded pacyence/peafe/& fapyence/nnd to fe and eschewe pleasure moundapnes for the wole man mare well bo it. Of the ordures mondapnes we have wryten the foam in the decretalles how craffus delyred for to have a gre te somme of golde and spluer the whiche he optayned and had grete habundaunce. It befell within a Mozte tyme after that he was enpayloned by the Parthes and all was for bycaule of his treafour. Refemble at buto fo crates the whiche layd that tychelle was enemy buto scrence/morennynge of (whiche) he p had so mocherys

ullias in rabouis.

eallus.

that no body coude blame hym. A Pooze moundaynes that no body coude blame hym. A Pooze moundaynes thynke well byon this that I have reherled to you for truely there is manere mevery thynge for the happy a eurous way helde the hye waye.

## Of newe customes and gyles.ca.

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The that desyrth eur thynges newe forto begynne amonge poore mem all Parauenture he mayert ones sore rewe whan he cometh before god eternall There to be Juged in sentence fynall where after his deserte he shall have mede ythe have done well ryght well he shall spede.



The thyppe of.

Mery body ought for ty gouerne threm after the auncyenres and good customes / but that whiche was of olde antyquyte bycyous / trys impuell and dylhonelte is at this prefent tys me taken for honefte by new blages newe cu flomes have all the bruyte at this tyme amonge Dyuerle folkes. I can not well confprze in my herte the whiche is the mooft foole of theym twayne that vie the olde or p newe customes og he the whiche wereth gretelleues w arete boldures of they the whiche bereth large fleues Saue that me thynketh it is all one thynge and that of one is as foly fle as the other. for he thynketh that ha the the bordured leves that he is as honeftly clothed as he the whiche hath the large fleues. Amonge the auncy ente faders it was a grete looupinge and prayfynge for tohaue longe berdes that custome spolde be reght fos ly Me and straunde buto beat this present tyme. So: crates the whiche was a grete phylosopher began fyzite for to bere a berde / and after hym all the other phylolog phies toke that custome. Tafter that the good phyloso phers were departed out of this woulde, fraquipte and lechery byde fprede all aboute the worlde in fuchewpte that almooft it flory Methamonge all fynnes. All p ber tues wher with the type elementes ben decozed and aour ned/ben all byces and frames in a cafualte through the woulde. All the humagnes well counterfet that whiche our loade hathe create and by they presumpeyon then kethe to do better than god . D what errour / what abos mpnable fpnne. Some bereth grete berdes for fere that they feme normoze auncyent. They araye they bodyes and bplages in luche a facpon that thep feme poge but pet they be olde. The other bereth they; heere as Sycan

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tambyt htopes,

bayens of longe pelowe and truffed ipke almannes / 02 as Cthpoppens cryfpe and curled the whyche is cobed ten tymes a Dave. Some bathe they habytes foo Morte that one maye almooft fether ars. There be formethat haue they neckes all charged with grete charnes and ben all repplay thed with golden Tewelles, they band desfull of aemmes and rynges. Ample bonettes mith lowe neckes and garded lpke as it were for by fppte / & therupon the gretchattes that is let all boon one fode They gownes longe full of playtes and the fleues lat ac as a facke. They boublettes is garbed endlong and ouerthwarte bozdzed w beluet oz w fpike. Clokes ben bed with opuers colours. There is druers clothes wor ne at this prefent tyme the gownes have bouble rebras ced colers. They thy tes ben fronced with golde or fyls ke ve athat is of the fynest clothe p can fobe unden . It is the auple of the infydeles of the turkes and faraying brie and abhompnable. The grete Mone rounde as a boule and after them the fquared bulkrnnes all to cut Apprece bygared the holen garbed and bended with beluet or fatyn the purles as fachelles with appoplles oftaffeta. What lacketh there moze (nothenge) faue the fante (werde of hanger by they? lyde. D chapftendome chapftendome of thou have mortalytes and eppdemees thou arte the cause therof. I saye and notive to the p B haft endured that suche habytes have ben worne and that worfe is is yet worne. Thou halt haue vet dyuers punpeyons yf in Morte tyme thou remedy it not. Cafte awaye thefenewe guyles and cultomes aswell me as women forthebe byle and bylhoneft . Warft thou not wellthynke that the laupour of all the woride thall Tue ge all f humannes a of the my foedes well renenge ho. 25.til. The Chyppe of.

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Talas for all that ever Jenclyne
To my sepulture both by houre and baye
yet can I not leve the folyshe ruyne
That I have contynued in alwaye
And of olde fooles ever have kepte the laye
wherfore of olde fooles I maye be the chefe
Totall that is byce hathe ben to me lefe



Waken your foriptes aunevent folkes the whichehaue ben fooles all pour lete / there ken how that this olde foole maketh his cos plapnte. The grete foly ryght bycyous and replyny (thed with bytternes that hath euer reymapned in me fyth myn enfancye/maye not fuffce & I leue mone aunepent cultome and frifte lyfe. I am a cholde a pet pe mape fethat I can not go. I haue a.C. pere and more a pet I am no wpfer than I was wonte to be. Tam almooft as prudent and wpfe as T was at my bythe. And that works I wolde be no wyfer the frames and tokens of fooles I thewe and mynyfter to chyldren and I write the folylbe reapme of foly. I ha ue made my testament the whiche conterneth atecheth doctrone bato all them that woll folowe me and leue fo lyffhely as I have boone. I am the rpatteupil & lunas eteres tyke conductour and leder of all the other fooles that ha ue ensued and folowed my doctryne and am auctoure of all byces and euplicramples and that whiche I lers ned I Geweit nowe by experyence . Dyn unocent Des cex and des specyfreth that I am a foole for of my foly I defy ce to haue loupinge and praylynge. In enery place whes reas I go I may well grue them knowlege that Tha ue fowen eupli renowne in dyucre places and countres e.com in And by my foir Mnes byle and dy Monest I have made Demonstraunce of my byce and fynne mp folp and mp opthonoure/and me thynketh it is grete honoure. A. A. leapon of cupiles hath ben fowen boon the erthe by me I have my herteryght forowfull that I mare oco noo more fo. Thane grete dy fpyte that I may not confume al my clothes buto an ende that none myght were them after me but freh that I am olde & aunegent & may no The Apppe of. 23.iiii.

more reque / T will lerne my chyloren and neuewes to do as Thaue bone farninge that of brees the ware is ryght ample in cuery place. Lo how the faber gructhe upll crample buto his children and neuewes the whis the becometh more brevous and peruers by halfe than is the fader of the whiche he is gretely reloyced & wolf de berpght angree to here fave that his chyldren were benyngne. In boole and melancoly the chylozen Malfy nyffhe they lyues / fithe that they lyue foo by cyoully. wherfore I fape that he is worthy for to gouerne oure thep whan there cometh ony termente. Alas olde foole wherfore halt thou no thame y thy foly hathe fur mouns teb the folonge. Daft thou no remois of conference for to lyue fo longe in byle fpnne abhompnable. knoweft & not that the eupli the whiche is rooted can not be taken ilet. xiiii. awaye afterwarde for whan one abydeth to longe for to remedye his causes; with grete payne may he betray the meurs that ben roted in the herte.

confects

c.pl. ofa.

Cofthe document of chylozen.ca. bt. 

Dethat forgructh the expmes realt breyous Dibischplozen without correctpinge Ind them enduceth not in bertuous glozrous Is well worthy to have greee commentynge and the angurithe by longe contynupnge for why he sekethall the waves be can Colpue in fozowe as a folyfibe man. 



to is he his an oly refp

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Dage chylozen the whiche delyzeth to lyue well and ryghwylely reste you and herken to my doctrynes and you also saders that have chylozen in your puyssaunce. The fast date shall be alwaye myserable and gretely askusked that hathe not some aspecte but his chylozen and that dothe not payne and solgeytude so, to reduce them but dertues operacyons ferynge the dethe that cometh byon them so, they werkes dureasonable and mortall. He is a soole also detestable and manyfest that seeth his chylozen do eugl and careth not thersore. Alas it is not well considered of you so, to suffre youthe bestuptious to ren every where withouten conductour. or governoure. For whan a stocke of shepe ben without a passour they leve they, he waye in errynge and stra

otiles.

byllapnoully. They bylpraple all good bertues & oper racyons. Thynke boon the barbe complaynt that Ctar tes made whan he layd thus. ye I were amptted for to speke I wolde name you fooles redotynge that affems bleth pecunes and treasours by dysceites fallacyous for pour chylogen and fuccessours patterwarde that fpens beit in excelle and byle superfluytes. Alas poore faders re leue your chylozen bupuruared ygnozaut and with out fevence as folyfibe bestpall lunatykes of p whiche thouge you hall repente you faders full fore here after warde whan that pe thatt De beten with dyners mozius res bycause ve chastyled them not/and endoctryned the nottin good operacyons and condycyons. Some be to bycyous in dpfpiapfpnge the thpnges dpuyne of other ben of wycked and envillyfe the other have they foyay tes rampfibed and defpapleth all the treafours & they? fader hath affembled the other fyreth all they; berte & mynde in the byle fynne of lecherye p as ardaunt fyze burneth the resplendy thynge floure of youthe dzynkyns de wyne infacpately/and in etynge excellque metes/foz ponge chylozen p is not nouryllhed in Doctryne in acge they do nothunge bygne of memorye. faders knowe & there is nothringe better for to nourylye chyloren and make them flopfihe in bertues tha good boctryne for the braynnynge/themyble/and the ende thall be good It is a grete thonge of nobles for the pucelles ben there with becozed. What prouffyteth this nobleffe buto them that bath not acquired it by payne and laboure and p be not replyny (thed with bertues and excellent pruben ceand good concrepons / but be at decored and aourned with byle and abhomphable byces. Wherfore doo they prefume to nobleffe f haue not deferued it by du payne

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touerb.vir

mtere.pri.

Oftentymes a mylde bytche byngeth forth threwed somera wheipes. In lykewyle is not good moders that hathe registe bycyous chyldren. And yf y chyldren be dyners the fader is culpable of theyr bycyoulnes yf that he correcte them not in theyr youthelfor yf the fader chastyle them not the culpe is his.

De frepoztoures and detractoures.ca. bii.

Twho that maketh bate and also stryfe
By fals enuy and double retortynge
And he whiche lynfully ledeth his lyfe
Guer in byce and sprine contynuynge
Without remoss of inwards repentynge
Byt wene two mylstones his body both bere
There to have guerdon as ye may se here,

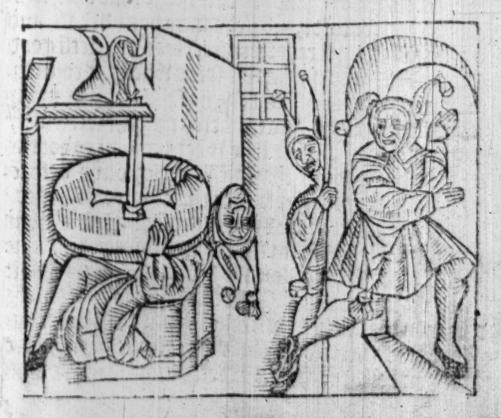
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Monge you flaterers that is cause of so ma up euplies/papate well in pour mynde/ and hertes my doctryne for he the whiche thyns keth for to be supported w makinge of lpes and opleordes all his life is a natural foole for he hall never prospere in goodnes with makinge of opicencyons bythene to true louers by falle reportynce and bytwene man and man but Chall fony Che his days watchedly. Falle detraccyon hath cauted many incons uenpentes to fall in druers reapons and dayly bothe. De hathe his mouthefull of benym/wher with he fleeth the good renome of dyners good persones. his tonque is full of lyes redy for to faw fraudes and dylcencyons betwene true louers aud felowes. Oftentpines in callo ae forthe payne wordes the courages of poore innocens tes ben wounded in dympnyshyinge by they? enapes the bertuous condycrons in belyzyinge that they whis che is in good concozde and peas map be at Debate and dylcozde. This eupli reporter oftetymes accuseth good folkes and they can not knowe from whens it cometh. But buto that malycrous tongue Chall happen many dolours/anguyithes/and toxmetes that the weth fo by evously dyscordes amoge true louers and neyghbours Well me what is worfe than a fals reportour & Detracs tour/berytably nothynge bnder the espyres of heuen/ There is no thynge more byle and bylhonest it is more horrpble than tempell for from his daugerous mouthe plueth wordes fo cautellous and foo benymous that it maketh mortall woudes. If he knowe two true louers of two men that be in good concorde he thall never has ne Joye at his herte buto the tyme that he have made

dylcencyon betwene them. D fooles moztalles the which

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Lerzil.

che bnder the bmbze of ampte maketh debate and ftryfe betwene two louers thrughe pour falle reporte and des tracepon. Ind whan your fallnes is openly knowen pe excute you in affermynge it by grete othes that pe be not the causer of the Debate and that pe neuer laybe thynge touchynge they bylhonoure and foo by falle reporte & byllpmulacyon ye holde true louers in bylcencyon and euerby our flaterynge pe kepe theym by. D fallacyous Detractours and reportours full of malyce and enupe p procureth from Dayeto Dayenoyles and Debates in eue rp place/and that by our tonque ferpentyne benymeth all the morlde. Deursed folke from whome plinethoole and anoupfle ve be not worthy for to lyue for ye bicke good alyaunce/ye ought for to be put in dure and afper pipion there to remayne for euer without lyght / for ye pronert be not worthy to have the lyght of lyfe. 

COfthem that ensueth not good counseple capitulo.

The is reputed a naturall foole
That can nothenge dyscerne at no ceason
Of his werkes for all he wente to to scoole
And that he is so grounded on reason
Yet it may happen at some encheason
Whan he ploweth the mountagnes and the rockes
For his foly to have many grete mockes.



and doo after good counsepte ought well to beholde this satyre for he is a grete foole / a euglip adupted that thynketh to be praysed of euery body and renowmed a man reples to with prudence that is full of dyshonoure but by caus sethat he well counterfet hymselfe and shewe hymselfe dyscrete well knowpage/cautell and prudent in euery thynge he is mayntepned wore folysher than they the which chaue they, buders and ynge persecuted be he also cautelous as euer was Gree / also wyse as Salamo also cloquent as Julyus also stronge as Sampson as to dyscrete as Duybe also pacyent as Job also mercys full as Danyell and also sayre as Absolon / yetys he be entached with presumpcyo he is of pooles of our shyp

Misst.

anerb.i.

for he byfprayleth the wyfe mennes counfayll and the good opprayons that myghtreuoke his wytte and en che iuma fore his actes. There be dyners the whiche wolde topn er.te conf bonour and brutte in thewrnge themfelfe amonge byl crete men allo foone as they come from the fcole and by they eloquent wordes thynketh to be renomed boyle men and other good well they not acquire / luche foo; les cleueth the erthe with a longe culter. They laboure the mountapnes and the rockes thrughe the entylment of fooleg/and byleneth foner they foly the oppynyons than the Decretes of the holy fabers . D prefumptuous foles that weneth for to have aftembled more prudence than the aunevent doctours/well ve beleue your appea tyte ryaht peruers and buftable. I prave you occupye you for to rede of Pyrus the whiche foly (1) beped to his well in delegelynge o countaelt of purbent men gitur in be And faplied to longe boon the fee that he encourted hor united reftes the whiche dyde dylcomfree hom and flewe hom houreles without compassion bycause that he maynteyned and kepte his wyfe. In lykewple of the Tropens had byles ued the prudent men and bone after them countablio Troia: Grekes had not dyspopled and beent the noble cyce of Trove. D what hatbe aduerfyte for to le fonoble a cyte Aero. burne . Vf that Dector wolde haue byleued his faber he had not had the froke with the spece that achilles gave bum wherofie deved . D what loffe . D what domage for to fe fo noble fo balraunt and fo pupilaunt a knyoht dere. Dozeover the cruell Peron that was too pervers and fo cruell , dyfpipled the counteple of the wyfe men, wherfoze lyke an inhumapne creature he flewe hymfete with his proprehandes. We have also of Thobye of whi che charged his fone pf he woldenot fuffre grete abuers The hyppe of.

Dector. Thobeas matt.

lyte that he Molde euer enfue the documente of wyle and pudent men . And pet mozeouer fynde we not of Roboam kynge Walamons fone bow he wold not apue credence buto his faders fernauntes that were auncys ent men and moche opfcrete/but byleued his complyces counfayll that were younge and frayle redp to all byces/ wherin he opde not wyfely for he loft therby halfe the realme that his faber had fucceded befoze hym / b whis the was a grete thame and dythonoure buto hym. Alfo I myght recounte buto you truers newe cramples p hath ben done in our tome. for at this prefente tome there be many arcte paynces that well not bylene & cou de , gibin. layll of wplc and dpicrete men but queth loner credes ce brito a grete forte of luftye galauntes that woole flee without woges they buildes ben to curyoully decked the whiche ben ruled and couerned after they lantaly es and executeth none other wyfe reason than even as it cometh fyafte in they mynde wherof cometh full are te accydentes/harde toamentes/afpre mortalytes bothe by the dyuyne punyeron and by the fleddynge of blode with fwerdes and glapues grete oppzellyon egreuaun ce/lolle/deltruccyon/fuffrpge/and other infynyte euyts les that procedeth of they, foolpilhe counfayll. Suche folke draweth the ploughe and laboureth the erthe for lyfhly enery days. The commence of the commenc 

> Coffolysthe meuese condregons.ca.

And all his geltes nothyngelemely with frees regarde and not thamefate Lyght and mouable without curtely and vylvernous answerringe proubly the letchet waves a foole to be Drawpinge the hode as re maye le.

8



Lynde fooles moundagnes approche you nece unto this chappere, and pe shall se by uerse thynges beyle and profytable to the heltheof your soules, and for to withdrawe you oute of the shappe of foles, pfso be that pe be entred therin by solysthe wanhope, for the prudens te and wyle men hateth that byce greetly amonge them and some freeth all thep; myndes in byces and synne. Ecden The shyppe of.

Che shyppe of.

bei.bi. Somehath recours bute breestoke as an olde doque hathe after a bytche that is in Chaleur. Zias foolkes bus maynes and mortalles that ben all affusked with brees 1016 im and ben all a flepe too the regarde of the gyftes of lyfe. 1 334. As well the ponge as the olde baue there foules tauple thet.rb. thed in byces and byle finne the aunceent grueth hym JIJZ.SS M.uli. no moze to do merytuzyous werkes than the ponge fold beg in a caluelte but prongefolkes ben lo replete with payde and other byces that is right tedpus to here rec counted/for tome befoute or fpue houres in pychynge them or thep can be reby in behaupinge them as he pro ces, the other have they 2 bodyes inconstaunte, the other picü.rii. berethodyferous floures aboute them for to be fluete/ \$ other be palt chame. Some whysteleth pother syngeth bytuperable fonges lome be mouable as the wynde of other ben as lyght as a fether / fome be foone anatye/& some be appeled in an instaunte/the other kepeth icplen ce whan it is no nede the other (peke to often the other tuto. cu. be not contente with nothinge. Some there be that opl optet. prayleth all the doynges and layenges of the wyle and prudent men and put they myndes and fludy for to co ferme the operacyons of the fooles and too couere they? lunatyke werkes that be to byle and bylhonelt they bo nothynge by ordre but be replyny thed with dylcordes and debates. They fooly the thought to menteth they maners and mayntene errour affulketh and blyndeth they even i suche wese that they remayne without bers tues lyke bestyall fooles. Le the whiche excercyfeth his Audre for to replengthe hym with good and bertuous condycyons/without complyinge of ony bylapne cale/ in contynuynge alway in goodnes that prospere in gra

ce and wall be gretely elevate in honoure for y whiche

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they do is teplete with voctryne and pludence. Also the world when the that there is nothenge in the world soo pleasaunt but our loade These characters bettues oper taryons for that bryngeth a ma but o honoure and prospective rehersed by the wyse me how that our sappence hathe good lyfe and good conducyons and by fere and thame none both lyghtly amys for he doubteth all perplies that myght falle. Probate constaunce and vers tues ben the saude of folke in they youthe and in aege prospecte and westare. Pease in lykewyse recoforeth all the humanes in they lyse and causeth them to dye well and merytoryously.



Of the hurtynge of amyte.ca.

Twho that both Juffyce and grenaunce Agapust bertue and equyte And excercpleth his pupilaunce Upon a man with crueite By his eugli inyquyte Dothe the pyt of his tombe compose for of vertues he hatheno lose.

Sicut norifelic qui murel lagurau e in ceas in mo temata e que fraudulenti nocet amu (1100. puerou e rum. xx vi.

The Chyppeof.

C.m.



wientie.

Perioliant.

Berielia.xii.

Bal.

Satradus. dector. schilles.

E pe not ignoraunte of my fayinges monday ne folkes that gouerneth Juftyce / but coms prehende well my bocumente and techynge to the ende that whan he wolde Juge onp bo by/that pe haue remembraunce of myn enfyg

Dionerbi di nementes. De the whiche alwaye leketh occaspon how that he myght opprelle his poore subgectes a innocens tes without reason and reght/is reputed a foole/a crus ell felon and a malpepous Juge. D foly libe Juge opé thyneres and entende to merf thou wylte not be accur led/god woll not that thou opprelle by the falie Juges ment the innocentes and fuffe men and that proude la westhou pronounce not against hym for a thou boo p

pampnetheben owne foule . Dhow he is an eupli man Boratius that leketh octalpon to burte his frende. D what outra mucali ae for the true Degre of ampre is for to haue pre pone of the other without dellemulaced. And do them proufs fote and pleafure and to defpre to kepe o favo acquayn taunce. Mas at the prefent tyme luche honeft alpaunce and loue is no more amonge men. All is corrumped for there is no more loue in grece as hath ben. Take enfant ple humayne creatures of Patroclus that was flague by Dector bycaufe that he had prayled the aupfarmes of 3chylles/whiche woldehaue Julted agaynft the Tros vens. But Achilles came adoubed with al his armes in to b batavit for to avenge bis good frende Patroclus/a be bybe to moche that he founde Dectoz takpinge a paplos ner and whan he elpred hym he couched his fpere and canne bym in at the foundamente as he was takynge bobis paploner and flewebym. And after he bounde ho buto his boale tayle by deryfour and trayled hym afore the caftell of plyon in p lyght of his fader. Then he keps te his boor at the sepulche of patroclus by the space of be refere twelue bayes and moze/and in this maner he reueged nealo. te the Dethe of his frende Patroclus. Confpder more ouer ubro. ru. e the hyllogre of Dogrelles that was kyinge Agamenous fone/how after that Egiftus by the exhortacyon and fe epige of his moder Clytemeltra hadde layne his fader By Electra his lyster he was delyuered oute of Asto, hanc hys phylle for too fauchym frome orthe for they wolde has lerus de. ue flayne hym. Horreftes knowinge that o thinge wen capitu. be te fo be thought that he wolde be auenged boon his mo der Clytemeftra and bponthe thefe Egiftens. Ind foo whan he had aueged the dethe of his fader Agamenon be became all frantyke a madde fo pit was grete pyte/

Pec narr theodoliu turr.

mades. ghuas. apiolius. lering liapradic. reules.

utius nabt refert ia.de ge. ditt. atti. louethion A.LELE.

for alwaye bym thought that he fawe his moder in fla bruge free and enupronned with bybous ferpentes of whiche wolde have flavne hom. I whan Polades that was his perfete frende fawe hem in fuche inconvengen ce be prompted hym farthfully that be wolde neuer has bandonne hom buto the tome that he were quarpilled So longe they wente by they? Journeys that they are tyued in the plc of Colchos and there foundethe tems ple of p goodeffe Dpana whan they prayers were dos ne and tynyithed / Porcettes recepued quaryfon of his malabre and neuer after that he lawe no moze that the whiche he had fene before and that was by his loyall fe tome that accomply fibed his auowe fo trucky . We rede alfo of Amonand of the good Pothyas that were fo go De felowes and frendes for Denns the cruell tpraunte molde have put one of them to bethe wherfore his felos we wolde not accorde therto / for the one was contente to fuffre octh forthe other. In femblable wyfe we haue example of Seppon tratt excellent dompnatour of fo bonny and Lybye that loued Lelyus lo feruently that \$ memorye redoundeth pet buto this dave . Beholde we bing olde also the grete love that Thereas had buto Prirothus that for to raupfihe Procerppne goddeffe of hell trans ported hym in to the cauerne, and whan Cerberus the porter of helle fame Pyrrothus anone he flewe bym. Thefeus was taken paploner by Pluto god of belle the whiche made hym be bounden in a spelunke. Dercules aduerty fed of the trouthe defcended in to belle and bas proupfled all and bounde Cerberus with the chaps nes and after buboude Thefeus had lebbe hym away manngre all the enhabytantes thein. By this we may binderstande the ampreof Theseus, and the pyte of Der

entendeth to his lynguler prouffyte / there is no more entendeth to his lynguler prouffyte / there is no moore fayth or lawe in this worlde/to the moren of this I cosclude that our volente and courage is world than a spected traversynge some body/for we have neyther felyepte nor love/but somer crudelyte regardh amonge vs/for the whiche cause it is no meruayil though adversyte do myne voon vs that be voyde of venyngenyte.

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Dethecontenyuge of lerypture.ca. xi.

Offooles fernge the scrypture
Shewrnge our grete felycyte
And well not in vertues endure
Is a grete foole without meture
wherfore as fooles makinge dyscordes
Of our grete ship they dresse the cordes.



The Monne of

Doddigften men J supply you withat mp berte that re retayne this that that be rebert ced buto pou here after folowynge foz bete tybli iris tyght prouffytable buto bs. Thep that be whanhope woll not apue crebence buto the aus event scryptures be fooles sevnge that they dysprayle the parables and wordes of the prophetees the whiche procedeth frome the opupnyte. They delyre moore for ner to rede playes/troftes and fables / than to here the bocumentes and techniques of good mentithat hath bad euer god in reuerence and honoured the heuens. They flee the holy (cryptures, and the force of the farth, by p whiche p funfull soule myght be presecued. Suche fols inis at kes hath none enuy to lyne honelty lyke creatures / but lyke as bureasonable beeftes / though that there is no god and that there is none habytacyon fo noble and exs cellent as this mylerable worlde and fereth nothynge the merucious dedes of our loade Thefu chapft all the payne is loft p is done for to teche them how they Wolde gouerne them for they well do nothynge at all fauc to opspylett. Whan ony body telleth them of the goodnes of heuch of the precoustreasoures of the blelly o aun gelles/of the archaungelles/ of the cherubynes / of the potestates/of the thrones of the ordres and of the holy freges aourned and replynythed with holy farntes/as wel men as women marty is cofessours and briggins And that is moreover / wha one reherseth to them the wayes buto helle the cursed treasours ryght stynking replete with playntes and with infante cuplies enuy conned with floodes al envenymed/certagnly it is pay ne loft for they, harde hertes obstynatebnto good may not be molefped, what enagleth menaces baco fooles.

onso.

who wolde tranaple his body and herte for to rede bpon put fo many dyuers bookes for to recyte buto them chapps tres lawes hop scryptures the enfranementes of the puer prophetes is nothringe worthe to them, for they ben foo buhappely molefyed fo affulked and hardened by bygh poert brayenge and hye cryenge anapleth to them nothringe for they world not by leue nor kepe the feryptures of the Luces faythe nor the commandemences of the lawe. The po re fooles be not aferde for to go in to the infernall ppt of belle there to endure paynes intollerable harde cryes and tomentes inhumarne. D poore fole thou feeft mel phoughe of thou be not a flepe afore thy fete the mounn ac/the apited doctrpnes of our fayth / the lawes of olde antyquete and the tryumphes of our loade. Thynkelt thou that the romoraunce wall excuse thene erroures (no) but thall caufe the for to be plonged in the infernall pytie with the bampned. Sythitis fo that every body -Audyeth for to lyue bycyoully/they maye well percepue De con that god almyghty the whiche Jugeth the wycked and for the cruell that well not amende thepr lyues in this tran (ptozy and mortall worlde, that grue them borryble tor mentes in belle / where as they Wall remapne in euers laftynge papne/without the feynge of ony lyght o; day that euer was create. Ceclefie

COffooles vnpuruayed.ca.

Titi

The thyppe of.

D.II.

There lyeth a foole without delaye

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is alway flombyinge in the proper transftory and rememberth not the felepopte of the sous le. By cause that I knowe that there is mas in popular fooles in this worlde extringe fro the way of berete I have grete well for to reduce them but the hye waye to pende that they admichall they insacrate extours right damigerous. The egnoraunt

buburuared of write and reason that never thunketh on the thynges to come pf by aducture there come ony fortune to hom he woll lave. Has I though not that luche a fortune Wolde haue befallen me. Ind whan the Benera. fortune is passed they study ebow they myght eschewe it to b ende b they appele they lozowe. Ve must not al wave thynke on the tyme present but on the tyme futu ecclesse realwell for the wyle man feeth the thynnes to come. and the foole full of bupuruspauce Aptteth the stable Dooze whan the borfe is stolen. De bathe his bnoerstans dynae traft aood that puruaveth bym for the tyme to come for hemaye escheweall baungers peryllous and thall be fure at all featons in proupoprige for the tyme future. Vf abam had take regarde buto the bylhonous salogine re and hame that happened to bpin & Gue befoze that 30am they had eten of the forbode fruyte our lorde wolde nes uerhaue dipue themout of parady se terrestre by whos me our aunevent faders that ben dylcealed haue wepte they formes by f space of many yeres. Inlykewyle pt Jonathas hadde byleued Tryphon whahe arryued in Jonath Bethfan and hadde thought on his mylhappe/that ag i-machabet his propre feruaunt habandoned hym all his goodes ofthe whiche Jonathas toke grete gyftes pf that he had not lefte the grete multytude of his folke a that he had not ben binder the colour of alyance with Tryphon at Tryphon. his affraunce accompanyed with a fewe folke in the cy te of 10 tholomayde he and his people had not be flagne by treason in the forlayde cyte by grete torment and an anguy fibe. We fynde alfo of Cesar that was fo frogip repoubted bycaufe that be was dredde and fered in eue anyerator ry frauge place/a a man of grete countayll. But whan be was at refte and tranquelyte bis paudence left bym The Suppos of. D.un.

hanos.'

for yf he had reodethe chartre that was prefented befor reth: cenate with a opfcrete wette and fabbe reafo, be had not procured the interpt for after that he mustene des depe. Ope Archanozhad well edyfred and fouded his werke / he habbe not ben destroyed by Judas and the men of I frahell the Jugement was ryght fperle ? cruell for his beed was imprenof and his falle to que diamen out of his heed and gruen buto the byides for to ete. And after that the smote of the hande of whiche had menaced the house of god. De wolde bnoer the bins bre of ampte haue flagne Judas by treafo. Wherto god wolde proupde a remedye / for he and all his retynewe was flarne there and deftroped biterly. The whiche is an emplete example to be for to have afpecte and remes braunce of the ende/and of that the whiche myaht haps pen afterwarde. 1 De the whiche hathe moche fene in p tyme palle and hathe proupded for the tyme to come taketh the dysposycrons of the creatour right Joyous ly in cuery place. Ind for the good remembrance a mes mozy that he hathe had of the tyme future he is by que and worthy for to have grete laude and praylynge / for we fe from dape to dape many folkes that endure grete aduerlyeees bycaufe that they had no cogytacyon noz memorye of that the whiche was to come. D poore and ryght mpfcrable fooles haue regarde buto the trune cos mynge and make proupfpon therfore pf that pe woll not haue aspere aduerspte. 

ouerbiop Jul.

Cof vayne and trasy tozy loue.ca.

riti

The fooles that ben bounde with this coide
I drawe in to myne excellent toures
By cause that they to me accorde
In securinge me well at all houres
As true souers and paramoures
For whome that I single feruently
Can have no salue but they lady



Open youre eyen y whiche ben deiecte Omdan from y lyght celestyall a lyste by your crops. hertes but omy doctrone as well olde Priamu as yonge a me as wome of what estar helens, te socuer pe be a rede this chapitre a pe shall have intellygence in what estar be be in. Menus y is y coverour of cupido holdeth all souers sher bodes. The shape of.

He is a foole that dystempreth hymselfe, and putteth tym in the wave of lametacyons of opffrelle of mple ryes/ and of dolours and fubmytteth them in p ferupce of this lady. How many excellent cytees hathe Clenus destroyed and brought to nought by her concupiscence. Shehathe caufed a empellhed many folke from thep; prospetyte and welfare. We tede of full many aucpent men and women that hathe ben wounded by her of the Darte ofher Owere fone Cuppoo. By her benhappened many euglies. The tropens bath ben poore and bolo; rous by her erhortacpon and they noble cyte that was foo strogely fortefred with walles a dytches dystroped and brente. The septre of kringe Pryam that was soo tepumphaunt was casten bowne and al for the luxury of the flyge Parps & raup Med helarne. Dharde moss fure that for pleasure mundayne suffred suche ruyne & destruccyon. Was it not grete pyte that so noble a cyte was destroyad for suche a cause. Also after that Darce Anthonyus had varnguy thed the Perfyens and that he had borne awaye the pryce/as he retorned he was ra uplified in the loue of cleopatra , that prompled bym ? emppre of Rome the whiche made his men for to arme them and made prepapre two hodged Chyppes garnyl thed with arowes and dartes for to conquere the empy re of Bome. But Cesar made for to enquere of the foly? the purpose of this louer. And dyscomfyted bym and al his men wherthrough he bnop de hymfelfe in p cyte of Mexandre by cause that they wold not take hym tomer cp . And within a lytell whyle after Cleopatra in ares telamentacyons and lozowes made berfelfe to be tranf posted buto the cyte of Merandse befyde her louer mar rus Inthonyus by two lerpentes y the put to ber pape

icos an

pana.

pes and ther theode her bloode excell puely without & conforteot our body/and deved befyde he louer. If the fe two louers had maynteyned and contynued in chafty te thep had not deped foo mpferably. De that applyeth his tyme in loue hath no reason / he is without lawe / & all euplicedoundeth buto hym. The puyllaunce of Wes Duibius nus is luche that who that letueth her i loue is euer op mieffed with boloure and better rage . De is not holden wioner for a prudent man that well not elebewe the darte place Wolde be perfecuted with. De Geweth tymfelfe neuer constant that supporteth with all his mynde clenus a her fone cupy do and who that is fmyten by her can not byllymple neuer loo moche but that it is knowen in they by face. Whan Thefeus was in hell Phedra was Thefine caupshed in ploue of polytus the whiche wolde not politue loue luche a lady. Wherfore the was ryght angipe and accused hym to her hulbande layenge ppolyt wolde haue taken her by force. I figually this polytas was quartred a drawen at foure horles taples. Ind after p he was beed the confessed that they had put he wrongs fully to beth, and then for becaye poore forome and byl conforte the frangeled herfelfe pyteoully. Werede alfo of Dhalyphyle that by arbaunt cocupylcence had a doo with a bulle for Dedalus composed a come of modde/ Deba and covered it with a cowes (kynne and put Palyphy in le therin/and then made her go aboute the courte / and the bull chaled hym to that he engendred on Phalyphy le a monftre that was halfe a man and halfe a bulle na med Apnotaure. Peronatio the cruell ma opened his moders bely and byd with his good noble moder by his cruelte ryght bylayne his fenfual wyl bycaufe that he wolde le the place of his naplaunce & bytthe. Illo soel

falina et la lyna fozher pleafaunce a concupyleence carnall Wens bieriata te energ nyght to the bordell weretely and with whome formetter the had ado with the was never contente noz anfit-

plealed. And whan the morninge came and that y dap began to fpipnge the departed with fuche an arbaunte here that it is greet horroure for too here it recounted. Toz Menus by the reporte of the poetes beloe ber in ber bondes bycaufe that the had ferupo loue all the day of her lyfthe whiche was to her grete hame and ophos nour. Wherfore lete thele examples remapue euermore in pour hertes And folowenomoze the scole of the god of love for who that enfueth it bueth ever in forome & pettreffe for it it is deltrucepon of at good bettues and o peracyons as well to the man as to the woman. Dlos ivilhe louers that ben al plonged in the profoundenelle of this byle and abhomynable frine without bauringe aspecte buto the satuacyon of thy poore souie. For alloo · longe as the goddeffe Menus holdeth the in her bandes of loue bloueft as an buroafonable beeft in takpinge all thy folace for to thynke on thy lady in loue. Thou toz getelt god and all his commaundementes in ferupage her as thy god. D what an bureasonable folc is he that putterhal his Joy and delyte in a byle carcas that is fo corrupte with all byces. Tadde here to the abhomys anctette, nable bogerons that formeth agaynft god and nature. on luxu. and agaynst all the courte celestyal of paradyse this bn happy synne is so byle and abhomynable that after the

ferpeture whan it is spoken of it infecteth p aver/eucty man ought to abhorte it for the bynop cacyo requiperty bengeaunce on them befoze gnd and to bozne them as he dobe Sodomeand Commer.

amon aogra.

Of the that for on the mercy of god. riii.

Two thynketh that god is moused and that of lynnes approved the well not ones avenged be their a foote in certaynte though the must Juge the lynnes all and grue on them fentence egall.



aponge you mundappe footes that lymeth on the mercy of god rest you bout the setu re for it shall proussy the you gretely. Now at wante this present tyme I shall recounte but o you of the sooles that by they foly empetheth prouse soules. In though that be bycy our maculeth this worlde for they be so solysh a guers

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eroo. Men.b. .rri. ella.ir. e.r.

ICH-L

that they opsprayse the holy lawes and the decretalles routhout ony punyilhement, but ben garnyllhed with euplies and fynnes and fapth that god is mercyfull bn to enery body and excecuseth no grete Jugement on & france of this worlde but remptteth them facylly and fayth that he is lo fwered anipable that he thokethnot of the myloedes done merth, and bath no cure therof and that it luffpleth for to have alwaye good elperaun ce and hope. And alfothatit is a thynhehumagne for to fpnne and that our predecessours byde couepte delptes and that it cometh and procedeth of nature and that of ne can not absterne them. Ind fayth moze ouer that our faders were attached as we be with euplics and synnes and that it is no newe thyinge for to commette fo many emplies. But it were better a moze expedyent for they in for to be bureafonable beeftes than to bolde and fullay ne fuche preposperons for the euplies of our faders has the ben greuoully punylthed in tymes pafte . Pone cannot benyethis that alway the payne ensueth the spnne for Sodome by luxurye was lette of fyze and Bomein lpkewyle by payde. Was not kynge Pharaon alloo pus mullhed for the grete oppressions that he drde buto the chylozen of Afraell. Knowe that the hee Juge the whi che is eternall queth space and tyme oftentymes for to amende them in this wetched worlde what some euer (fines they have commytted and bone. Ind puny Meth not the fpnnes alwaye but pet be thall execute his Tus gement and punpithe them right cruelly with all the deuplies of hell. Ind not withstandinge that his grace is innumerable and without enocy pet neuerthelelle he thall excercple his Juffyce a thall do every body tratt And of that he punplihe be durynge our bycyoulnelle

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knowe that we hall le oure felfe empelihed in the infers nall pyte of hell after our dyscease. D people the whiche capes, nutteth pour confydence to moche in the thoges aboue land note well thele wordes and knowe that the kynge of kynges that rygneth in the eternall habytacyon whit Dente will che neuer Chall fayle wyll Juge euery body after his de Cedelistic ferte be it good of eugli and pf ye kepe euer your errour be Chall Cende you into the potte of hell.

rv.

## Offooles makyngeedyfyces.ca.

De that well caltelles eoufpe

De buploe boufes with lyme and ftone

Buft not truft in his owne folge

Left he repente ozit done

shunde

For the thyage that is done anone

Oftentymes they do repente

Whan that they monge is all spente



trii.g.ii.fft deccleffe.rri.

Diere rrii.

Drape pour for to note well thefe wordes that ben reherleb here agapnge foolpilhe buplders that by baynglozye maketh to begynne grete epyfyces and belefte bufynyllbed for lacke of monye for he that begynneth a arete ebefpce without haupinge aipecte bito the fyne is a foole/foz he

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is forepleny fifed with foli that he taketh no regarde to the tyme that passeth as the wynde. The man that is well instructe edyfyeth no gretter werkes that his goo des may extende to/noz than he maye eafely perfourme Toz fyzite he confroereth his fynaunce and rentes pf p he have morne proughe for to friplibe it with. By this meane he fyndeth hymfelfe well for I fynde by the aun crentes that there hathe ben but fewer hathe edyfred grete places and houses but that they were almost dels troyed or that thep were alfynyithed. And repeted the that they had begonne soo grete edyfyces / as Mabuchos Mabuchobo: Done loz dyde that dy (pendded all bis fonance for to cde fpe the cyte of Babylone . After hym there befell grete Pembrouth. Domage/as Danvell recounted buto bym afore bis Des the/wherfoze he was right bolente whan he luffred gre te toument for the edpfytinge of the Came cyte. 3110 Res broth woldehauebuplded buto beuen the grete toure of confuspon where as were made p dyuerlytes of land gages by the whiche meane the werke above bufpnyls Med. Who that well buylde and make grete edyfyces/

fayre castelles and punes ought for to have grete foplo of gold and tyluer for to make it with or elles his prine Mall abyde bufynyllhed a euery body Mail mocke hym pf that he fpnylibe it not clene oute and call hyma gree te foole. Wherfore pe oughte to eschewe suche grete fos lyciand begine no maner of werke yf that you have not

Doloz. Danielini Benelig,r.

nonvernoughe for to franche it with for it is one of he pryncypall thypnges that bryngeth a man buto pos erte and Deltruccoon as we mave ie euchently. There eof mas but teme in olde antrouvte that durite bearing of fpce ny areteedefyce for fere that they Molde not have had 2 be fonauce priough for to have fony theo it with. Even fo eto as Luculius byde that was to replendy Mynhe in excel ence. Allo craffus the mooft rycheft that myght be four nen the whiche for to proughts tychelle aroused the flef the affreques with blode by grete feytes merytoryous As it is noted in bokes who that bathe bolente for too make arete operacyons (holde be dy (crete and wyle/ in tekenynge how moche pedyfyce myght cost hym and how moche golde and foluer be bath / for other myle the werke (bolde flande bufynyfthed and then wolde euery body mocke hym and the expeces that they had doone boon the fayde edefyce thold be loft the whiche were in popute for to bestrope a man it were better neuer to be apnie a thynge tha for to leue it bufpup (thed/fora ma lyueth euerafter in opfpleafaunce. Who that edyfreth in this maner of toyleris mockeed ofterymes of Dyuers folkes. And that also the whiche is founden of newe/ & after is fouden by aege is put bnto pyteous peropepon and is by they; age confumed as it is layo in eccleftafti ant permi quo in the thyrde chapptre/and also it is wayten in the count. autentrques. em em em em em em em 

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Cof dronkerdes and glotons.ca.

rvi.

Of pouerte the dede and charge
Can no lecherous man elhewe
That nyght and daye in metes large
Cuer in one dothe contynewe
The daye Hall come they Hall it rewe
for they dampne theyr foules in dede
That eteth more than they have nede.



eapula de. 4 ho.cieë. Oke that he faple not to come but o oure thep folyshelunatyke glotons that night and day gozmaundeth and glouteth without remysty on approchenere therken what I shall sape but you for it shall proustyte you moche pe that he take good hede therto. The foole that mounteth in to our ship draweth no where but but o good writes

and buto delpcyous metes he gloutethito his byle cars

cas tyuers metes bely crous he replyny theth bis body and incontyment boydeth it out agavne it abydeth not And other good well they not be but rence pottes and beffelles. Suchefolkes bipnketh ipke (ponges and ob Gedeua De bootes. They kepe the fattes of Bachus myatty wy ne maketh theym to fall lyke lwyne. They ben oftenty mes leke they fynde no dyfference in nothynge. Dethe De te. procedethe oftentymes by to grete excelle of mete a Dro not data he. Thefe grete repaftes withdraweth the fenowes fro Dies. the body and maketh Dpuers noples a Debates. Whan tricelima one bath his beed troubled by to moche Dapubpinge the notenran bloode the sprate and p bnberstandpinge is corruing prouer et ted and adny chylled / the goodes ben despended outras reicesima aeoully and there is no bertue noz biderstädyinge but ta billine that it is admychylled and corrumpted. Dyuers ben des ueroio vi De before thepr Dayes by to moche erceste of mete and Dipnke. Dionkennes engendreth all euplies and dy lo capto vin nour bnto creatures. They lyue without lawe in cuftos \$7020008. mes bylhoneft byle and abbompnable/in lechery and Debates lethe one and imprethe other that is the de lyte of malycrous glotons and dzonkerdes whan thep have well dronken they ben replynyffhed with bote hu mours and that proudketh them to commyt the fynne of lechety/and to be furyous and apte buto all byces/ mithoute makengefene of one thenge. Donkennelle cortumpeth all good meuts and conbycyons / and mas kerb the men to be detractours and cauleth them for to make relacyon of all thynges fecrete of whiche proces beth innumerable cuplles. Ther is nothringe more erce crable than glotonge. Suche thynges tendzeth a man Craus. mate. Cprus had not baynquythed Chemprus perhat Tundu behad not bronken tomoche, the lapt chylde that was humme The Apppeof.

noze

clouen. And alfoothe grete konge Merandze whan he their was dronke wolde put his chefe lordes and frendes bus turan to Dethe and all was caufe of the wonne. Porwithfans ima da Dynge y T well not lave eupli of the wone but of them that taketh of it to excell puely for ther is maner in eues ty thyinge without takpinge it too glotonoully / for the wyne that is taken moberatly neuer hurteth no body/ but encourageth the ippartes and comforteth all the bo dy. Wherfore bethe whiche drynketh without measure by to grete ercelle and eteth belyepous metes babouns Dauncip and outrageoully is byle and bylhonelt before our loade Thefu chapit and all phole company of heue And for the grete excelle of meet and bypuke that he bas the made in this balay of myfery and bycaufe that he wolde not grue that the whiche he had to moche a mas de walte of buto the poore a nedy that lyueth in grete calamyte and mylery here he Chall be fedde in the infer nall palus with the meetes tthat is mynyftred buto the byle glotons that is todes / a fnakes / and daynke boys ipnge lede & bapmilone. I Dincellyue glotons & door serdes that delpteth you in good wynes and delycyous metes in takpuae of them to outrageoully / colpber pe not the poore folkes nedy a the grete punyeyon of god.

De tycheste mutyle.ca.

rvii.

Trobothat loketh by his tychile In cheffes always there to lye And helpeth no man in dyftreffe Thoughe the poore man therfore Wolde bye And be destroyed betterly He is a foole at eche veuple The pooremen to for to bylpyle.



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Emave lerne here good doctrone folylibe tyche men that lougth almooft your tyches better than god come betber lyke as ye wol be do to the banke for here pe mape prouffp te moche for it is grete foly for too have foo ardaunt a delyze buto the rychelle and treasours of this waethed woalde and for to have fo grete folace in your hertes for to affemble and gadge it. But at this dap it is loce x bi. accounced more wy foome for to affemble tycheffe than house frence and goodes ben moze fet by than good meurs, bertue is no more loued for haboundance of goodes ha the confouded vertuous hertes. yf one have grete trea. fours he fhall have atvaunce in the courte & thall be er Daile alted for the loue of his rychelle. The grete huboundan Journal ce of epchelle confounderh the foules the poore folkes, entette ben neuer honoured/and that more is they demaunde party

The Chrope to.

C.u.

neuer of what crafte they be of but pfhe be rpche & bas ue grete rentes /pftbere be a poore bpfcrete man / thep bemaunde not after hom / for were he alfo prubente as euer was farnt poule pfhe haue no grete forfon of mos ney he is nought fet by for and he fwore neuer fo depes ly by god a his fayntes they wolde not by leue hym foo soone as p epche man for one onely worde. It semeth buto fuche fooles that the poore men ben expled frome god and that they abhomynable fynnes ben fonce par boned of our lozde than p poore mennes. The magelte dyupne suffpleth that the folylibe mondaynes doo gas oze tychelle and to have the renowne byon the erthe. To the ryche men is fente hares/connyes/buckes/and boos and all maner of wylde foule. Ind in to the boufe of a pooze man there is never nothpage brought. Tha fampne of golde neuer facyate & destroyeth good bers tues a good operacyos. Couetyle of goodes is one of p large wayes to hell whiche ought to be eschewed. Has what maye it prouffyte buto the auarycyous man that ener gabereth and allembleth and lyke a mouthe that is famplihed hath neuer prough. The lyluer that thou gaverest chall not faue the but after thy bethe then bey res thall be at oploade for it. Acuerthelette I wou not fave that the foluer is novlome for it is routinecellari buto the good men that dothe bertues operacyons w all and opftrybuteth it buto the poore folkes to p chys ches and to wybowes and poore maydens bumaryed but to hym that woll not employe it in good operacyos not be good buto the poore folkes but spedeth it after his foly Me appetyte where as it can prouffyte nothyn ge. Alas how Chalte thou do poore fole whan thou muft grue accountes before the hye Juge eternall that well

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DE

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iefia.tiit. Fr bitt. Ds.11. duer.ri. chet.rir schet.g. laye but the bycaule thou wolde not grue of thy good pes to the poose people/thou that go in to payne eternal And he that grueth in my name but the poose a nedy that come but my hyngedome/and remayne with me in Joyc perburable.

Cof the lecuyinge of two may steers. This.

The that wyll take two haves at ones with one solve grehounde alonely themselves and the nones.

Renneth throughe bullhes for the nones
Is a foole I pou certyfye
Shewynge by dede his grete foly
For one can not two maysters serve
At ones truely thoughe he wolde sterne.

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athei.vi. ce.rvi. cleati. suparatio Ato you letualites I must speke/that wyll serve two maysters/certaynly be abuse you for pf so be f ye have two maysters/ye shall have more afection but the one than bus to the other/your folysshe buderstandinge

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becepueth you for one can not ferue in one instaunt bos i.a. i. pres the god and the deuyll. Come and hunte in this foreste ter.

Where as pemaye take some good doctryne to southe

where as pemare take iome good doctryne to aouthe pour louie with for he is gretely replynyllhed with foty that thyaketh for to ferue god instely and the worlde allo as he the whiche taketh excell que payne wenynge for to fernetwo mapfters and please them both. Alto p hunter that enforfeth hymfelfe for to take two hares/ with one grehounde lefeth his payne and happeneth oftentymes that he taketh nothynge at all. As the fere uaunt that thynketh for to ferue two mayfters and be agreable to the bothe/he nepther pleasety the one noz p other. In lykewyle be hytteth the butte beray late that bendeth many bowes. Also be the whiche taketh many offyces in charge and woll observe and kepe them euch rychone as they fholde be it is ryght delycyle to goutts nethem ryghtwylly and do nothynge but that whiche is excepte honest. Truely he corrumpeth his owne heed in thy nayinge in one place/and other and to doo this ? p. It is impossible p his sensuall wet may comprehens de and have fo many druers cogytacyons man inftaux te and execute them as they holde be he hathe notone good houre of rest in a hole weke, whether that he beat the chysche herynge malle or that he be at home at his dyner of in the feldes etc heor drynke be his thoughte is ever boon his werkes that he hathe to bo . De can not baginge at his thoughtes to a good conclusion and ende

be be neuer fo wple and prudent. for he mult go on the fee and boon o lande trauerlynge here and there that with grete payne may be boholde two olives / for be b well encheue many thenges must be constaunt. And pe that he woll please many folkes be must be bumble & occupy fapre speche. And yf there come ony aduetfyte buto hym be must take it pacyently thankpinge god of all and be nothynge aballhed. The noble me ought to be derison ple eloquent laquage to pende pit myght pleafe them p they fpeketo. De ought to loue euery body / a not to be enteun. b anary with none pf that he well be beloued of euery bos op for be muft make hymfelfe be byloued of cuery man bycaufe of the greete charge that he bereth. De raketh no refte in no maner of wyle for thynkynge on his goodes. and taketh grete papne forto gouerne his offices / but all is in payne for he dampneth his howne loule by to mochethpukpuge bpo his affagzes foz his mynde is fo in marbly fared boon his pepfaunt charge that he thos keth not bpon god nozhis fayntes. Is touchynge fuche foles I wpl deporte me and holde my prafe for this pre fente tyme but it were better to ferue well & truely one cara fingu good mayler and make bym be byloued of hym than biocinage to to have volence forto ferue fo many and at the tafte manona di to be in the eugli grace of enery body a in lykewyle for decienas. tolefe and confume his tyme in esperance and hope for the ta purchale moo.

COfto mochespeche.ca.

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rir.

icobi.i. quia.intanin: & fbe., dignitati. i.q.in.cleriin.

Twho that can well his tongue refragne Bothe ferre and nere in every place And another mannes coulayll tayne Is replynyshed with grete grace But he the whiche clatereth a pace Both his propre counsall bewrye As with chatterynge dothethe pre.



Deoner rifi. S.crepie. Acleus.ir. Ocobian. Cricus. b. that is ever babelynge and backetynge be hynde ones backetye trappe all beeftes natural afwell byzdes as ferpentes. And cue ty thynge humayne map be chastyfed but the malycrous tongue of a man of of a woma that is so benymous can not be chastyfed it maculeth and defoys feth all the body for who that kepeth they mouthes her

peththeps foules. Wherfore malpepous tonques bapble pou with this bottene for a ficoke wan suplitonane is more afper and baungerous than a firoke with a fpe re. De the whiche fpekethromoche and hathe to many bayne morbes is a grere foole / wherfore cometh he nor in to our foly the thyppe. Come quyckly for to gouerne our faylles auaunce you fooles that fpeketh to moche auale pour despertous laquages. Deuerle fotes ther be that belyteth them in curfeb language ymagynpae fal lefables behøbe they mepabbours backes rebertinge dynerie thynges that ought not to be reherfed. It were better forthem to have they mouthes clofeb progener than with the benymous batte of enny to butte ony bos op with they eupti fpeche in babelage without refrap upnge of they tongues by the whiche oftentymes pro cedeth in the courte grete dyunfron noples motellacy ons/myferpes and calamptes. Suche folkes haue mas De dyuers tymes warre bytwene Emperours, konges pionera bukes and erles and they have moved the hertes of no fice labelli ble men bnto tyranny and crudelyte. D what mestyma ble perplies happeneth by luche maly cyous conques promensi of they come volente answereth of they be required. There is dyuerle fooles that delyteth them for to lieke bycyoully for the varnegiver that they have of they las gage/in reiopspinge them of they babelynge and clate rynge. Suche folkes haue oftentymes grete inconuent Job entes and euplies butthis not withfladynge they cut po sed tongues conste ayneth them tyght often for to sups Diet. portemanye accydentes and euglies of tage fcomfyte. Tell me than daungerous fooles wherof this bycpous langage ferueth you this claterynge this babelynge /a papire wordes truly of nothynge. Whan luche folkes The Appreces.

Litria. bi.bil. malis. ccias.

> c.12. ates. nalis.

ins.

titt. distinct. mil.i.g. tor. rrb ւրատն miland. R.

but they be ever prompte for to punpline the fpnnes of other folkes. Alas the operacyons of the humannes, ben converted in too byces und byle ordure maculate. They notes ben wayncled & laugheth with they eres without haupnge cogytacron of the euplies p they com mpite themfelt not of the greuous maladges bostyble and contaggous that remagneth within they, copposas te bodyes and fromakes. This hande that is fyred in p felde/theweth the ryght wave and the true pathe/and remagneth alway mone place. In femblable wyle doo they that noteth other mennes byces and can not cos recrethenzowne but ben encloned buto prepous opes racyons. Suche lolkes fpyeth well a lytel thorne in ano ther mannes epe but they le not a grete beme in they? owne eye. Some fayth that they be good and curyous as fabricius. The other the good cathony ftes or holy meteliftes of whom I paffe ouer for this prefent tyme There be dyuers that well thewe the conftauce of sos crates but they have no fevence. from them pflueth rps othe pyteous lyfe and ben entyerly habandoned to fyn Of luche folkes procedeth grete dapmours. At the mos pen of this I thail reheafe buto just the fayinge of Tuly us the whiche fayth thus. Ac. e ought to correcte anos ther mafies byces buto the tyme that he have purged and densed his owine synnes . I maye alegge buto you many boctrones of the aunceent fabers. for evenfo as by medycynes the phylycyens enforceth them for to bes el più le other and can not hele them fesse reght fo well foles repleue anothers conopcyons and in they owne dedes they be never well countayind. The other countaylleth one prudently but they can not coulayil them leife. 1926 chees p whiche preciety the holy feryptures to p people and that represent the synners mondpfpe your consequences to the ende that pe be not founden entached with belange but be replynyshed with because bycause pe preche the worde of god a to the ende that ye be not maculate nor represent.

Cforto kynde other menes goodes and not to yelde them agayne.ca.

And employeth it to his blage
Alwaye of the same by spendyinge
Is a grete sole and nothinge sage
for the deupll at eche passage
Foldeth him fast in a bande
Go he by water or by lande.

of ses nie up do



Monge pou fooles that rejoyleth you whan petonne onp golde of fpluer pe anome cups Dently that it is none of youres , and pt that perendie it notagapne and make reftytus cyon / knowe for a truthe that it is cappne.

1.20 enifti.

beant.

Oinus.

et titt. tro.bif.

clos in reift. Dilben. rescant. TEIME.

d.bif.

Come and lepfthere is ony thyinge that may prouffyte pou in this ample thy ppe of fooles. for the grete concus pyfcence of anaryce topl not that I bold my peafe from waytyinge of a chapytre of the fooles that be neuer cous tente with they propre goodes / but by cautelles fallas rebatur cyous recepneth other mennes goodes. Some there be that withholdeth grete treasours / a kepethit as thep? owne propre goodes, and byfpendeth it to they owne prouffete semblably as yf the creatour habbe fent it to them. Ino they be nothynge curyous for to demaunde and enquire from whens it came / nor who by de lefeit. Berkyn to me folyfige mondagnes a be no thenge allas med for to letne my occumentes. The by aduenture ye fynde ony tyche thynge/as golde of fyluer thynke not that it is yours for ye have neyther parte nor halfe par te. Afthat a lorde edefpe a place or spare his fynaunce by excessfue papie and study night and daye in grete becaepon of his body thynke pe that they be youres the which e had never payne not anguyiffe for to affemble theym mape truely. Ind knowe for certagne that and pe fynde ony rycheffe pe ought to pelde it agayne incon tynent. And pf that reknowe not hym that ought it noz none of his hepres pe ought for to dyftrybute it among poore folkes to the prouffere of hym that ought it. for he that re: epueth other mennes goodes byftroreth his omne foule. And therfore thy nice boon this for pf that pehane ony thyngeofanother mannes goodes / pebe thenes approved bothe by the lawes and the decretes. D poore tooles, budylcrete replete with furour and and petit no guylche/thöke pe that god knoweth not your courages were replete that god knoweth not your courages were be the whiche fyndeth one thynge that is not his a well not yelde it agapne/thall never entre in to paradyle.

## Confeyonof Cappence.ca.

rrii.

That is worthy of grete praylynge shall growe to moche magnyfycence In the courte of some grete kynge and thall have heven at his endynge where he thall type eternally with bryght aungelies gloryously.



The Hyppe of.

f.nic

Dfoles bagynge in this weetched worlder bandone all mondanyte leve your pleasus resterrestryalles and renne in to the greste the thyppe of fooles and ye that here sappen ce that is so humble make a general sermo

Did the m

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to pitt.

us in

rerbit.

in this maner that foloweth. C folkes the whiche be a flepe awaken your spyzytes and herken what I hall fape to you. D gedje humanne approche pou nece bnto my chayer that bereth & name of beryte / retayne iufly my document and separe toght from wonge. D mozs tallfolkes flobzynge in fpnne tetne penfpgnementes & techpinges of Appnerue procedyinge frome a lacred and a holy tongue betrape all foly oute of your thoughtes! Seke doctrone payueth lyfe and hele. Serchephylolo phye aloue it to the ende that ye be dyscrete a escheme the delyze to gadze pecunes and toyne you to faprence that excedeth all preceous stones in bertue. And for to tell you truely the grete excellence of lappence/without doubte it surmounteth all the buquernall worlde and there is nothynge finar compare with laprece. for as payneelle the bompneth about the monarchye of prost be in bygnyte tryumphaunt. And by counfayll and auc torpte the opsposeth enery thynge to goodnesse. And by attemperaunce gouerneth/cytees/townes/castelles/a toures/Emperours and kynges and all the people. 23p her is euplies adnychylied and y bodyes replynyshed with bertues. She exhorteth euery body to lyue well. By me the fayth kpnges holde they? ceptres and crows nes. I grue buto them good condpepons lawes and decretes wherthrughe they dompne ingrete honour & gloppe By me is gouerned realmes and cootrees, and executed egall jugemente. I have made to euery maa

r.pitt.

da pri

oweninge place. De that locuth me I make hym to els proger. chewe foly and furour and Jensue hym and loue hym Doly tychelles and treasours remapneth mme. The te muneracyons of prosperous lyfe is in me. I came from paradyle auncyetly where as I was abumbred a crea te of the byune magefte. And then by me was enupros ned by grete and admyzable facton the ayres , the fters ves and the worlde. Df auncpente by mehe fourmed & mosloe and put all thynges necessary therin and ther had nothinge benereated in the apre/1102 in the worlde had I not bene. Wherfore then folyllhe mondaynes do pe not your bely cure for to lerne doctrone for be & whi che is replynyllhed with prudence and lapyence that ne uer be oppreffed with calampte for I thall focour hym at all tymes whan he calleth after my beipe. Ind theres foreheis a beray foole and a grete wage within p thyp and at the last thall be in grete necessyte that well not re tarne my doctryne.

> Cofiactaunce and confydence of foztune.ca. rxiii.

Twho farth he is well fortuned
Bothe of body and of rychesse
And that he was never greved
Of fortunes whele full of rudenesse
That casteth many in dystresse
And brenneth houses all aboute
Whan the poore fooles stande less in doubte.

Onge fooles and olde in lykewyle the whi che auaunteth you that pe were neuer mple fortunco/nor neure endured aduerlyte / cos me and grue audyens buto my layinges/& pe thall have intelly gence who is well toztu ned. De ought to afcende into our flyppe by reaton for to be of the nombre of our grete fooles that bofteth hym of his good fortune lavenge that the laughed on ho at cuery ceason and that the is eucr egal to bym and that We never barreth and that all happeneth to hym after his delyze and truft. D lunatphe foole o inceffque foole o my lerable foole without reason what foly bothe tops er rebut. mente me what brepous fantalpes bothe opprelle the and toberfore arte thou fo bureafonable and folyfibe for to grue crebence buto f thruges that cometh and goth sepage that thou may not deny but that p goodes of das me fortune ben transmutable and retourneth withous ten one faute to the place from whens they were frafte Herry list. extracte/without boynge good in onp wrie. Thou bol tech and baunteth thy felfe toly finely of thy goodes a of fortune that ben bucertayne buto every body and that reposeth there as pleaseth her toherfore of the one laus gheth the other wepeth plone be pooze another is cp the yf the one lefeth the other wynneth. D peruers to?

> tune thou grueft to the one and takelt from the other and habandonest thyselfe to them thou thou makelt ins contynent for to fall it is a pyteous case / brakelt they? propre godes from them wherfore I conclude and fay that they be ryght my ferable and buhappy that fyreth they, hertes boo wouldly rycheste wherthroughe proce

> beth oftentymes grete calamytes. Thou bauntelt thy felfe of thy tycheffe layinge that no body dothe the wion

richa.b.

faltb.

annilinas

ge. Thou wened that thy goodes Gall yelde feurous Thou bolteth the of thy fruaunce favenge that the goo bes cometh to the whyles thou Repell and that all gos the after thy pleasure and that thou half castelles , hous fes/aud rentes/golde and fpluer by grete hepes. fortus ne laugheth oftentpries and holdeth the man in profpe tyte but ma moment the tourneth her whele aboute & her falle face alfo and then this poore captyf falleth in to britreffe and brtter folowes, and fo it behoueth hym so lyue weetchedly and fynylthe his paves. Loo in this maner of wyle fortune rewarderh ber lubacctes. Wher fore I lapethat he is a perfote foole that puttety bis el peraunce in the goodes of fortune, and that he is the des uplies sone for bycause of the trust that he bath in the goodes of fortue he leucth to hououre god and his tapus tes. The deupli tempteth hym to fore that he fyreth all tourn in his herte bpon the ryches mondagne and oftentymes be agueth hym largely the whiche coudupteth hym to p arete pre of helle withouten ony faute. D foole the wine fuce. o. che baunteth thy leife of the gyftes of fortune I require the to herken buto me. Pf that thou have grete habins daunce of goodes ithis worlde, reioplethe not therfore for and thou have goodes to night / parauenture thou Chalte have none to mojowe. Therfore put not your af fraunce in luche thynges for dame fortune hath no go des but god the whiche grueth them where as it lyketh bpin. It is the grete foly for to prayle fortune lo mothe that fauoureth whome the pleaseth / a that was neucr without varyenge.

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The that procureth by gre payne
The werkes of his feruauntes all
And leucth his by grete dyldaque
Undone and nought pet therwithall
A verage foole men mape hym call
for he voyll take mo werkes on hande
Than he and his men may withstande



e tenācia. n.pn.lib.bi.

enterptyleth so many thynges and that best teth so grete burdens a charges soo p oftens tymes your backe a your instrumentes been ke bnoemeth the charge and all is by to most che enterptylynge. You the whiche bereth moze than your may sustepne be the cause of pour comme dommage and grete myserye as it is shewed empdently. And he is not reputed over wose that by wanhope well corrumpe

troubleth his branne cuere dave forto comprehede pep faunt werkes and moleflacyons. How be it that the this ge is ponderous athat it were necessarpe for hym that pruers folkes putcher handes buto the ferland opera puerbio. coon for who that wpittake all the faptes of the elemen tes boon his backe and charge by in with a thynge that he can not fufteyne nozbere bnder the charge be mufte fall then foly thall blurpe bym bycaule be enterpy fed fo ponderous a charge. We fonde in the holtoryes p how well that kynge Mierandze had wylled for to cons quere all the worlde by frokes of fwerdes / yet he was not contente with the conquelt of all the worlde / for pf that be bad myabt be wolde have conquered more lars acly after b he was crowned emperout of al the worlde Dethe the whiche spareth no body dyde wounde hym with his mortall parter and after he was putt in a lytell fepulchie for all his imperpall organite. And thus beth admonesteth be for to be contente with suche as we has ue and to have memore of the fyne of our wretched bo dres. Cinicus a grete philosophie bernge i grece/ was neuer of p nombre of luche folkes / for he neuer confens ted for to edyfre castelles a houses, but totally dyspray, fed fuche edpfyces and was contente for to holde hom felfe within a tonneful ofholes in the which e he hadde intellygence of p mounges of the elementes and of the fterres. And this fame Cinicus was moze Jopous tha they that have the fague edyfyces. Is it not than grete tranquelyte buto a man for to charge by m by realon a not to budertake a thonge phe can not bete. Is it not grete foly buto this poore fole for to take fo grete a char ge boon hym and for to comprehende a thynge that he can not bayinge to an ende and knoweth well that it is

apperbio deccleft.

ph:lotophi Dozating.

imp offpble for hom to bronge his maters aboute, a loo this incenfyfe foole muft bere a charge oz a burben bpo his backe that be can not fusternett noz endure it . ID poore fooles mondagnes that enterprefeth fo moche / & bathe none aspecte noz regarde buto the thonge the whi che pe enterpiple/thonke pe for to paynquelle p work de the whiche is so dystycyle. What anapteth you to tai he charge thought payne melancoly trauapil angupf thes and bolours in this wietched worlde for too take on hande moze than re can perfourme. Ind whan that ather win goo Chall fepare the body from the foule pe Chalbe in gre te dannaer for to descende in to the prete of helle/there to remarne perpetually. Delpueth in profoude thought and melancoly that well knowe all the fartes of & woll be and where that Cesar maketh warre and that tas keth charge of a thyinge that he can not do for be bathe not one good houre of refte and tranquelpte. It were more behouefull for suche fooles to have aspecte buto & fone of they enterpaples that to take them to foly light on hande to the ende that they be not deceyued for it is a compn prouerbe all aboute/ma bothe purpole/a god bothe dylpole. Ozo ozo ozo ozo ozo \*\*

Anien bill.

menalis. ter.rbit.

mentic.b.

Cof them that taketh a truste, ca. rru.

The is a foole decopde of reason And ones Chall be my scrable That wyll bozowe at eche ceason Golde and spluer transmutable And for to pape is not able whout he thold fell coote and gowne And after go begge into the towne



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Unatrke fooles the whiche bozoweth golde & fpluer come and bozowe of this pocterne to the ende that pe map have perfyte intellygen ce of the baunger that pe be in and of the pro founde thought that ye take therfore. Pe has ue perfete knowlege that he p whiche bozoweth is bon de buto hom that lenneth it. They lenne buto f fpuner, and herendzeth it not agayne, but the juste and mercys full Dothe not fo. Entende to me tyche and pooze Tres gurze pou and you hal knowe what good procedeth of bozowynge. De the whiche bozoweth golde oz fpluer of marchaunople map well be called foole for this poos relunatoke foole and bettoure bozoweth of the one for to pape the other/and to he can never tyle out of bette agayne for but pt p he sholde sell all his goodes / he can not page them all pooze foole promp feth to page hym

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bodoma. Homorea.

the whiche is tright greuous buto hymr bycaufe that o ateroxy tyme palleth lo lyghtly. Durynge the space of tyme, the rbio.rrii. bfury renneth alway wherfore be teeth p within a thor te space after it doubleth by halfe for and they have len tehpmahundzeth nobles he muft tenbre pato hem as gagne two honozed. And pf that he have boules of tens tes it behoueth hym for ro lell them for tytell or nought bycaufe that he is in daunger to be put in papfon of con dempned for to pape it. And whan that he bath folde all his lades no body topli not fet no ftore by hom. Is thus the poore foole Mall abyde all naked & Opfpopled of hys goodes. After that it behoueth bym forto make reftytu cyon and habandon his goodes of fee out of the count tree. And ofrentymes the lenners lefeth ally the robiche were more prouffre for them to fell it for a wife profe a take redy monne. In lykewyle you lenners pe thynke not that god taketh your bluryes for offences pestrue ly for he nathe defended it bycaufe that pe fell the space of tyme for ye fell the tyme the whiche is not yours but goddes that lenneth it to you. Has we wyll not do that whiche god commaundeth bs/but rather do agapufte his commaundement and in dopinge too he fendery bs his maladyccyon and mylery. Pote wel that god often tymes grueth be longe space for to spue and all is for to amende our my foedes in the whiche the venyll hath holden by folonge. Heleueth not by in this worlde for to commette fynnes/but for to do penaumce/and amen de our weetched lyfe for whan we thynke full lytell Des the Hall come and attappe by and our foly the binders standinge with grete payne will repent hymtoz to has ne competed so many cuylles. Thynke voon Docomes and Comorre where to many folkes prepithed and on

the crtee of Sobrme the whiche crtees by they arcte Gene. friers perpflieth precouffreas Apircolas orde how Thebe well that the folke of Approola were bleffed of our loade aniche Erobt. Wherfore he that boroweth of every body and can not Tobelte pave it agapne is a fole refemblynge unto a wulfe that beuoureth all at ones. And be hateth nothynge foo mos prone che as to fride a thringe that pleafeth brim whan be is Thobas govinge out of the felde. Alfo the bettour wolde never 5 the terme of payinge came / for the borowpinge maketh a man pooze. God fuffreth be to be in this worlde / not to commytte byle frames but too the ende that we boo merptozpous Dedes for whan the tyme Mall come that me fhall baue no space to bo good bebes be fhall pump & the by lpke as the crebytour bothe the Dettour whan he faplleth at his terme. 

Of petytycyoos and volves inutyle. rrvi.

Two that on handes and fete dothe praye By falle dyllymulacyon
Cryengeon god bothe nyght and daye
That he wolve graunte but o hym pardon
And grue them clene remyllyon
They be fooles that with cryenge
Thynketh to opterne ony thynge

The Grope of.

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Monge you fooles that maketh bowes and prayers to god of beuen , bnberftonde this chapytre the whiche correcteth & inftrueth pouto lyue well. Afore that pe make praps ers prepayre pour foules (for the Jufte) ged well excuse, and the synner thattnot be herde in no wes fe. And therfore to p ende that pe tetepne some thynge I Chall reherfe buto pour the bowes reproued. He that requipieth god without reason for a thringe that is not good and prompleth hym that and he graunte it that he Chall do a ppigrpmage of grue of his goodes to the poore people. Ithappeneth that his requelt is not infe 1102 agreable to god wherthrough cometh to hym fome eupli fortune as it opde to Dydas bynge of frpapeas the poetes recounteth bycause that he required of the goddes to gruc hym grete habundaunce of fync gotde ius.i.ca. the whiche they betred to hym facylly wherfore it beho ued hym to falle for all that he touched was conucrted ace, spil. into fyne golde. And bycaufe that he made his requell. there greweon his beed two affe ercs. There is bruerfe ten. bill. that despreth and prayeth for none other thynge to god but for to have they houses full of cycheste. Alas open your conceences and lyfte by your hertes that be fo ops prested/and haue remembraunce that i olde antyquete the tychesse was occasponof many emples. What bath anapled the grete rycheffes and pollellyons to Lycyn9. The rentes of Craffus. The treasour of Crefus & Sar danapalus. They fynyllhed they? dayes in grete ople treffe. He the whiche flozy theth in routh delyzeth for to tyue longe in this force and pleasure. How well by glo tony and excelle he thorteth his lyte without confyders ge that in olde aege there is many that endureth greate

rritt. cer.tr. ft. bit. Erift.

as rer aum. mus me

enns. Tas. eins enalis. ebre.g. uer grii.

payne and angupfibe / bolours/and inclipmable calas mpres in they bodyes beedes armes and legges and all was of two moche etynge a bepnkynge ithere pouth Ind pet they were renowmed in they flourynge sege Dyfcrete and full of fappence. Is it appereth of Aefto. and of Lacertes/and Deleus the whiche lyued lenger Lacrtes than necellyte requyzed for they had many accordentes sapten and outrages in they aege. Bycaule that it happyneth Eccles sie oftentymes that olde and auncrent men become chyls by the agame and fynytheth they Dages mylerably Some there bethat Delpieth to haue fayre topues the whiche whan they have ben convertaunt with them a whyle and fene all the guyle , they repent theym all the bares of they lyfe enfurnge after. To this farth o php lo lophie of thou haue a Dyfe kepe her and re baue none take none for bruers cupiles baue fallen therby. Some befreth pupllaunce mondapne f whiche is cau le of they grete rupne. The other belyzeth corporall bes 3 aute that caufeth thep? I mies for 100 befcenbe in to the depe pytte of helle. D fooles that forgeth newe bowes by your infacrate polente ful of malabreciós. Demais de of god belthe of thy body falute for thy foule a good farth good renowme and to habounde in bertues to the cube that pe maye fe face to face tym that byed on the croffe for all humannelyguage. esse esse 

Coffudy mutyle.ca. revie Ø.H. The Chyppeof.

But renne aboute from place to place

But renne aboute from place to place

Breplyllhed with foly

and is defecte from all grace

for no sepence he well purchase

wherfore he shall repence hem sore

Bycause he woide not seen nomore



Du folyshe Audyens come into this place a you yonge scolers also y passeth youre ty me in renynge frome towne to towne and trystynge in the unquersyte dyspendynge your faders goodes folyship without ony studyenge spupage space beckes in haufge no regarde to the tyme futuresnoz to recourt the tyme that ye lese.

Studge in this chapptre and leue pour rennynge abou te in the Aretes for it Chall prouffpte you moche. Thou Gerle. I Audyens that were longe gownes and boodes allo as il ab the who faythe ve be ercellent clerkes & paudent men and Etcleex pet pe be incellyue fooles foz whan pe fholde be at pour bine. leffons and in your fludpes pe be at p tauerne or amon Deneca genoughtypackes pallynge your youthei bycious ope conficti tacpons they amagene newereafons faringe that they be not subiecte to tpght and reason / for they? fellbe is nonne. in fraple. They go frome Arcte to Arete fekpinge the nyght and well lerne nothenge not folower the techenges of legimue the topfe and paudent men. The refemble not to p opferete men morto them p ben they? mapfters the tobiche for to lerne Cepence opd watche opners tymes and toke are te papne and folycytube. And pet there be byuers fooles that woll letne foure of frue legences without haupinge perfyte intellygence of they grammer that is the found Dacron of all sepences. They go rennynge buto loarke and maketh a grete forte of argumentes, and of croked fophpms/and have ever in thep; mouthe fortes or play to bow well that by loggite and subtyll argumentes an obleure thonge mave well be clarpfred, Reuertheleffe there be some that fyreth they? Itubre theron withoute ony other entipanement. They refemble buto crekyinge frogges by they murmuracyons / for they tary not on fapze auctorptees and the mene whyte youthe paffeth awaye in takyngehis naturall courle without ony tals tynge of delectable Cepence/and fo they remapne alway replete with byces. folylhelegyltes and decretifics of Audyeth in codice and in Institutes and that redeth & leffons of poctours/pe wene to be moze experte than a arete aduocate/and pet ye can nothyinge bycaule of the The thy ppe of. Batit.

30 hebr Pro.ids Cola.rhi be remune rerbii.bL Eccle. grois EFF DIL. Dom

grete baynglogre that holdeth you by the heed. They s renne to many townes as to Tyenne. Actonde. Diles aunce. Parps. Poptiers. Paupe. Paboue. Toloufe. Lo uayne. Monpellyere. In Bafgle were they nourffhed They can tell fomthynge of Barbrye of the fee of gaus le. And they have fene the cyte of Rome of London of ti-alo= an catier Papies of Dyllan of Auggnon & of porke. Ind wha eris te m. they retome bome agaynethey be at to ragged and can d.refti. ouer. rin. nothynge. They be not fet for bycale they wolde not for lowe good bocterne but not withfandinge that they haue longe gownes full ofplytes a bodes lemynge gres te clerkes pet they are but beeftes. They go to byners, and bankettes where they be let mooft hyeft wenynge to the allystentes that they be grete clerkes. The other ben players attenys/at cardes / at opce / burdellers / & pyllours of tauernes rennynge nyght and dape for to breke boores and wyndowes and boynge other euplies infynyte. Ind they frendes bathe grete payne for to af semble goodes for them wenynge that suche protoures be good clerkes but they fell all to go on epotynge, 200

DI.

Of them that speke folysthly agaynst god capitulo, rrviii.

I If god wolde here fooles prayer After they well and they pealure They wole make it ryght fynguler with weppinge even pe may be fure of that they myght it so procure But god wyll not to them allente Sognge they, buhappy entente

Anocent fooles and bureafonable creatures, that (peketh foly Mely agapuft god/come and letne this excellet boctrone to pende that ye offende not with bycyous wordes the dyuyne magelte for the man is tratt folylbe that ma keth a grete flambynge fyrefor to grue the conne more wighter grete leght and bagghtnes. Allo he that well lage that & enlett.it creatoure hathe not done well a well correcke his hygh ad roma operacyons furmounteth all fooles. for he is the found tayne of all lapyence of all bertues of all benynanyte /3 true iuftpfper in all thynges refulgent and ful of grete and meltpmable glozy. Dis magelte his pupllauce his magnyfycence is lo grete that he hathe no nede of oure sendile belpe/for he is lorde and creatoure of all thynges/ of the beliant. beuens of the erthe and of the sterres. Dis dyupapte is lo grete that there is no thynge that can by mynyllheit he is p bery god that dysposeth authynge. He knoweth all he feeth the courage of euery man. De alonely domy nethouer all thynges / a dysposeth them after his pleas fure. Euery body lyueth after his lawe for there is no thyinge more apparaunte and Dothe neuer nothyinge Sapien without a caule. De byltplieth aromatyke Dewes from eccle, seil heuen it apperteneth not to gaynlage hym in no wyle Aueri.xi Doplte thou correcte thenfractour of the herte malte be icorinth byllayne wylt thou make contradyccyon with wordes agaynst his diuine emppre wylte p murmuze agaynst hym that fourmed the of nought and that myghte flee the and beennethe in a freethou bemaundelt for to has ue payne and bengeaunce of thy fynne for folpfibely b wyltegyue demonstraunce bntogod. It is not behoue full for to murmure agaynfte hym at no maner of ceas fon nozblaspheme hym w wordes but love ho persytly

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we rede of Israell that for the murmure and inturpe that the people dyde agaynste god he punyshed they m greuously wherfore poore fooles correcke pourselfe of tetourne rou but hym and alke hym mercy and pardo to the ende that whan ye come in to the celestrall mansy on ye may have intellygence of his infynyte puyslauce

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And Jugeth other mennes byle Sayinge that to hell go they muste And neuer come in paradyle he is a fooleat eche deuyle To Juge an other mannes mylvede And wyll not of his owne take hede.



Pue audpence buto mp mordes foto (the foor les that ingeth the other for to wonne laube and prapfynge. Inge not but pfthat pe well TEN beiuged ve ic well a ftrame in vour brobers tñ. epe but pe fe not a blocke in poure otone epe ta. . fi D haw suche folkes be replete with foly and thep; here Õn tes full of byces and anguyifhous tozmentes. Reuet @ ethie 2.1 the leffe they have esperance for to lyue alway in they? wino. buhappy byces and taketh course in thepm lyke the eb Luce bu byngeflode. This lame foole thynketh that he is good Glofa m and bertuous and neuer boubteth to have hurte and reguins by his bayne esperaunce fereth not to depe and opfpray g. bit ind 1320.rrit leth berrues in loupnge hymfelf. De inturpeth euery bo itricelin dy in dyspapsage of they byces but he is twees so pla fecto. Ecclefin. wyl neuer le noz here of his owne bices pfhe be tached pozation with forme he woll blame another. De truffeth to loue es epitolis. uer in peale in his byle and abhomynable fynne. And yf ab 180 m. he le the dethe of his nevabboure vet he thoketh neuer 10 to depe but euer prospere in welfare. Ind pf by abuens ture be le his nerte nepabboure bepe be fall fare that it was longe of bymfelfe and that ye wente comoche in the wonder and in to the feldes where as he toke to ares te payne and that he was never founde and hole and alfo that he was full of melancoly. De elles he well fare that it is no bommage for be was fo grete a begyler a enlegate a decepuoure/wherfore god molde take hym/and for the tricelimo euplies that he had commptted was in grete baunger to lefe his foule for this foole faythe that the oced body had never metyte in this worlde. And he on whiche he hathe all his enupe and on whome he far eth foo moche emplies out of his parnes of this woulde and paranens wee is faucom paradyle. And this foole puttert boms The Opppe of.

felfe in the nombre of perfyte men and parauenture be hete it is replete with byle and abhompnable fynnes. Blas po re fooles inge nomore so the Dethe of other folkes. Das ue pe no fere of bethe noz ofhis mortall barte and that lathelps come not and breke the Acynge of lpfe the whis the pe abyde enery Daye / not knowpinge the houre not tyme/wherin refleth all pour hole affraunce/that foms tyme renneth as falte as the wonde. The many is tuft da bit. doubteth alwaye to be in spine but Thesusthe true fe era. cretarye knoweth his mynde entperly. Wherfore he that Ra.rbin. ibuilldi molde Tuge another yf that he be not of perfpte lyfe he Molde neuer bely hymicite theraboute for one myght suppose that he dyde it not by enuye.

> Of theym that charge theym with bene-Evces.ca. TIT.

Twho some ener dothe appretyte Benefyces by grete plenty And taketh in them no belyte Sauc for the rentes alonely He is not wyle I you certyfpe for and he bere more than he maye De is lykly to fall by the ware

Alacyable fooles that be full of benefyces be genot of this Myppe/noz holde you no benefys ce therin yes pes for ye be night and dape in it haufge your backes to foze laden that Tha ue grete ferethat the deuplles breke not your capnes/ye corrumpte p holy decretes. The dylcrete me

be without benefyces orenge for hungre and the foles ben in the freces cathediall . Druers baue bolente for to wynne benefyces and taketh p goodes in confumyn De fiben ge them and maye not not well not deferue them. And in tanta they have so moche and so many fackes full that & affe ir mulia. can not bere all wherfor the charge must be done elles quia non where pf they woull not frethe affe. T Dne benefpce & Lad con is reasonable for to lyne bpo can not suffyle at this pres fente tyme. But for to have pecunies that we love herte ly we be constrayned to to have many benefices ato as femble moneye by grete hepes. Syche folkes be neuer facyate/ and burreth them foules / and all affusked they fall in to the tenebrous prt infernall. for they be fo per fauntly charged that they can not tell the nombre and they be nyaht and daye in thought how they myght ha me mo in couetynge alwayes to haue more and more for were they allo olde as ever was matheulale vet they wolde not ceale gaderpinge noz neuer be lacpate. They canaricie berethey, lacke in they, hade and demandeth euer for the preben. to take as folke that be famplihed and full of couetyle. more bele than the alle that bereth them whiche ought not to be blamed but the may feer alonely that characth and ladeth hym lo moche and that loo rudely conftrays neth bom to bere them of that I durft lape it pe ought to be curfed of god for ye be not constrayned to bere foo beurcharges. And thorughe your arete couetyfepe hos noure not god in no wyle and pet pe lyue by hym with out psynge of his ryghtes. De be bounden for to grue to the pooze people that lyue here in this worlde in grete deftreffe and inplerge and opuers tymes they can not tell wher to fynde they opner nor they fouper, and to do p diume feruice as pelholde/a to spende your spiner The Chrope of.

1.c.ml. niet.

in favre blaces. But not in haukes houndes / horles & gownes lyke feculers/ve do your well without confede racpon of that whiche is to come and that myght haps pen. D poore fooles infacpate confrder pour defpres/4 buhappy wolles/pf pe knewe the arete bolours that pe Chall fuffre for thefe Defracs/pe wolde neuer fuftepne fo perfaunt and heur dedes how well that re mare holde the here byneth ithis worlde but pe put p foule in dati ger/that perylheth almooft for feblenelle for the atete burde that the body bereth. Ady lozdes p archeby Mop pes by Moppes abbottes / a prouces / what anayleth pouifor to confroere the benefoces and offices to men p be not propyce therto/as to a forte of ponge folkes that can no more fepence than beeftes it is more charge bus to them than buto the affe that is fo fore charged. They knowe not what is honoure and re thall grue accomps tes for there is nepther pe nor nap but and they be bys crous pe be perterners therof. Grue rour benefpces bn to ryotours that or thepr rentes come in it is eten and spended. And whan they have nomoze to lyue on they commyt fymonye/makynge conucneyons / paccyons/ permutacyons bndre fyccyon by maner of chaugynge morennynge some paple/grupnge thepa benefpces in this maner and they lare that it is well bone withoute ony mythappe. All this well fage bygetty that it is for to boholde thepr estates playes a for to maynteyne thepr harlottes with a they doo many other euplies without compary fon. All eupl fayth reggneth in them fyth that fomonye governeth ones thep; bapdels they be almost gruen to p deuplies for they can not repente them they m.viii. be foo acultomed in it. Blas inolde antpoupte the holy by Moppes that wolde not take the charge were not fu

che for the mooft boly and the mooft bertuous man p myaht be founden were he neuer lo poore was electe & sea more made byffhop pfthat be wolde take the byanyte bpon iin.regu hym. But at this prelent tyme it is not to for he that is mooft ignoraune Wall baue it and grue to every body a pecc. Peathat worke is they woll be mytred without eleccoon a haue the pattorall ftaffe. D poore fomonpas cle pf that thou had a place that were byage photique and that wolve recepue all thy felowes that be in this worlde thou Golde haue an innumerable nombre, Ind in thus dornge in this weetchyo worlde they be worthy and beferueth to have the brebendes byle and abhomy nable of Pluto god of the infernall palus / for fuche fold kes ben commyled for to letue hym / and for they good and true ferupce be fall eralte then binto ineftymable payne in the profounde pytte of helles there to remayne with hym perpetually. 

Of them that delyze for to amende them from daye to daye.ca.

Twho dothe enfue the ravens songe Savenge I hall amende to mozowe And contynueth in it longe Is lyke to fall in to moche sozowe But yf our lozde wyll be his bozowe for and he ever that songe synge It hall hym areyght buto helle brynge

The thy ppe of.

H.iii.

DI

er di ly h

e.v. inii. jebre.iii. cras. Herken to my lesson obstynate fooles, the whiche ben hardened in malyce tary no lenger frome connecting you to god and deferre it noo more from daye to daye for his fresh, it fall doon y sodays in and sende the into the free of helle thou makes good chere to daye and paranen ure thou shalte dye to mos rawe. The cretour grueth grace but hym and pardo neth his synnes that is delybered for to amende his if and make clene his consepence. Deuerthelesse he is soo obstynate and hathe his herte so hardened that he may not yssue and hathe his herte so hardened that he may not yssue of his lest cometh but hym so cuplly that with grete payne can he spue in stely sor he hathe spued all the dayes of his lyse in sely cyte and now to do the contrary it is very dystycyle to do it after nature. Be it good of cuyll custome taketh no

newegples. Euery body layth to motowe I that amen De me/ and doo no moze eupli. But eupli perseueraunce ensueth them by this rauen & faythe cras/cras. Thall Do better. Hias ryaht fo it is of the fole that thynketh to true as he dyde before. The dethe is at p doore at every boure the lyfe is horte whan it pleafeth god for thou canft not tell pooze fpnner pf that thou have fpace tpl to poet mozowe for to converte the . Converte the to Dare and Daidius. purgethy frimes without abydynge tyll to mozowe. : To bare we commytte formany frings and brees and we be they feruauntes and can not eschewe them and the pertues that we holde honour we opfpiple by our foly and by the byces that we be replete with. And pfa arete fynne come before our even and after we thynke on our confesspon somtyme but we deferre repentance and frnacth as the rauen bothe. And thus we lefe our tyme/a or that we be couetted bethe cometh and taketh bs/tohat byfpleafure for go we must in to the gulfre of helle/there to endure papue perpetually with all the deuplies of helle. Whan one knoweth that he is burte be wolde that he had done other wpfe, but at that houre he may not. D poore foole the whiche hathe bone go bedes Erte. t. meritozyous/a that feeth the courfe renne moze fweter face.ru. than the wynde / wherfore bolt thou not formegood of Cape exti peracyons in this worlde. Pf that deth haue taken the & destroyed the (it is well done) for thou wolde not be des bonagge in this world nor ferue god the creatour. And thou the whiche lyuelte pet in this worlde have not the topu so byle and soo bycyous as thou halt had in tyme patte but repente the and requipe pardon of oure lorde Thefu chapite for heis fo mercyfull that he topli graute it the pf that thou requipe him with a contrite herte/ The styppe of. P.int.

Mave.lbi.

and tary not tyll to mozowe/fyth that thou mayst bo it to daye. And in so doynge thou mayst purchase the real me of paradyse. But and thou synge as the rauendoth sayinge cras cras. Anowe so, certaphte that the dethe serbio. ii sodayne/and that thou shalte not have space for to as mende the/wherfoze thou must go but the infecte has by tack with all the deciples of helle.

## Of them that Wyllkepe Wylles. Krii.

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That casteth water in the well
and of one withouten sar l
well kepe the seen with his mell
In the some and by themowell
But he is the moost foole of all
That well kepe his owne wefe in the all

senalis

that is in it wherfore rede here your pally of for there is nothpringe more difference to specific there is nothpringe more difference to specific them allously for yf by false suspection the entre into a mannes here he is worse than entraged and out of his mynde but A amytte all to the Jugement of god. It is more facyle and more easy to kepe a basket full of seene in the some than for to kepe one myse alonely from doynge eugl. He is more folysh that horrestes that toke the garde of his wife for the garde is in dayne) whiche is so secuently Jaloous & he selecth his appetyte of etynge and drikinge a that tremble the

for fere that his wyfe do not amyste. D foole thou lesell

E can not eschewe folysthe Jalous but y pe be of our shyppe and of y moost depeste

e.vii.

le-xix.

thy tyme for in p ende the well doo worle of thou byde Junenal locke her in the house for to refrance her eugli courage and pf that thou kepte her frome byfptynge dyuers pla ces/sthat thou had never fo good a bogge for p night pet fomtpme the gardes well be all out who thall kepe ber than from dopinge a mpffe (thou) nape) for then true lp the thall habandone berfelte it cometh ofnature and therfore thou arte worfe then madde that thenkerh to kepe her from mp loopinge. But a wofe that well be go De nedeth no garde. Danes was a mayden / the whis che her faber bybe flytte bp in a ftronge toure wher no Danae. man myght come to her. Jubyter certyfyeth of this ma de it to rayne and transmuted hymselfe in to a daoppe of fpne golde/and as this fapre mapben Danes late at a wyndowe, this dioppe of golde fell in her lappe, and then incontynent Jupyter madehymselfe in the four methan me of an humapne creature. Ind by this Jupyter the Denelo byzgyn Danes was beftozed in the toure of braffe iDes komer nelopes Alyres wyfehad neuer compulacym of ma la odiffic ue with her hulbande / but whan her hulbande was in epit.h batapit the commptted auoutrpe in fuche wyle that all the countree frake of it. An eurll wyfe bath nought apo to Departe frome her boule/leeft that the go not in to the aurche myze but and the be commanded a thy nge the well do clene the contraty. Certagnly it is a bylaynous reproche buto a woman whan the well not obeve buto ber bulbande. D wyues and may dens loke that pe lpuc honeftly and kepe chaffpte, to the ende that ve wynne eccleff and purchace good fame and good renowne. fle frome Denes the company of bycyous men and women and frome olde baudes that ought to be beente in a fyze the whiche be fo full of decepcyons for to begyle good wyues and

a. ins.

good maybens. fire the occaspons of eupli reporte and rethall have ever good toos and good renowne. The excellent quene Delarne hab neuer be raup fibeb habbe We not apuch credence buto the wordes of Warrs for the gaue lyahtly credence bnto the Deceynable wordes of Darys the habbe be better to have stopped her eeres than to have beleued suche wordes . Wherfore women neuer abuse you with the bayne wordes of men but bo as the servent bothe whan the enchauntour wolde tas he hym for he layeth one of his eres to the erthe and w the ende of his tayle he Roppeth the other/to the endes he here not the enchantementes and charmes of the ens chauntoure and on this wyle he scapeth and is not tak ken. Loke that pe hauc regarde buto this crample wos ues and mapdens that delyzety to lyne wel and pe that wynne you good renolvine. EEE GEE GEE CEEE 

Cofaduoutrye.ca.

rrriii.

The manisfoly she and ryght obstynate
That seeth his wyse in a dysolute place
frequentynge mysrule but her buciene fate
the wysl not se but concreth his face
With his hande thorughe his fyngers space
the totath as he wolde playe bo pepe
as cat for a mouse farnynge to siepe



lenger delape/and bylyte this chapetre. 1906 re webbed men that knoweth the cuplles of Jacobi pour wyues and fuffreth it ye byfpzyfe wel maryage /pe ought to be foned to beth. Ind you aduou bi-fatitrers as well men as wome that byoleth the holy facta Deute mentof marrage open your eres and herken what Thadde thall fare. D lame of aduoutrye thou arte alredy welha bandoned for in olde tyme thou was mayntepned as we fynde in fcrypture but at this tyme they bo all cons trarp.for the man holdeth not his faythe nor & woman kepeth not this lawe how well that they be bounde to apper with the dyupne bonde. This not withstädynge the arete inplerge of aduoutrye foloweth theym. Ind that is a thenge to abhomphable that with the wefer

and cockoldes wherfore come without onp

Mour hyppe is almooft full of abuoutrers

ienalis.

emdomo e m.w.

ns. eta i thi adul.l.

ctia. q.b.lu. l. quinus.

Mame for Juftpce punpffbeth nepther with ftone noz with fwerde wherfore they have no tornient. Alas alas amourthen alas. O poore lame Julius thy bertue is gretely adnychylled somtyme thou was in bertue and maynteyned the good Cesar / but at this present tyme thou arte all corrumped and broken. I praye the opf tyll thy hunninge fortune byon be tothe ende that we map dithe of the cours delectous. Ind of them fome hathe the pyt wherin they faffice all immundycyte/and it sustepneth / where druces harlottes engloutethit/& whan they be ones therm they perplife for bytter famy ne and he in lyke wyle that bathe gouernynge therof how be it that he feeth it ofte mough not withstandens acthis he speedeth his fogers abzode befoze his even as who faythe he feeth nepther man nor woman. D pooze bulbandes folylibe and out of your myndes the which feeth playnlye before your even the bytuperable lyfe of your woues in maculynge and defylynge the holy fas crament of matromony and suffreth it without make geony mencyon or remedyinge therof/ ye be partycy; pers of they enull dedes for pe myght remedye it by lo me meane pf that pe wolde doo poure befy cure therto. Twe rede of the hyltogre of Atreus the whiche opde fo many emples buto his broder the whiche after that he had pylled hym expulled hym frome the realme a ma dehym to ete his two neuewes in exple bycause that he had commyfed aduoutry. D what dommage dolozous was it whan that the fayze Lucreffe of Bome was ras upffhed by tarqupnus/for the whichethynge the Newe herfelfe. And Tarquynus & his tader was expulsed fro rome. And alloo byzgynpus f dyde kepe his boughter

another they boo there pleasure without haupinge ony

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from Alpeus lewe ber bytwene his handes before the romapus p whiche loued better his doughters honour themolagi than any worldly thoge. There be dyuers nowe that res femble to claubius alpius. Da aduoutty none ought to appor. trufte in the / for fro the procedeth many euplics. D pos re bumapnes be not fuche / but lyue boneftly / and kepe birginias. your farth and promple without faute that ye made to the worthy ordre of marpage. and foo boynge ye thail be prayled of the worlde / beloued of god.

BBer. tbul. ff.ab.l.mh. be abulte.l. rri.g.b.c.lu cretia. Claudius. Albus. Lite abul. aracchus.

Proner.bi

## Cofbym that is alwayes folylibe. rrriii.

The peruers foole is lunatyke That thouseth to have grete tychelle And that every man well ftepke without a cause in his madnesse De is a foole without fageneffe Ind bathe ben one all his longe daves and hall abyde fiell fo alwayes.



20Der. Ph. DI. pratius in iffolis. 1003.19crz cit medicu tuils pars

Fooles at eucry ceason whiche is so romor raunt awaken your spraytes of prewoll walke in the wave btyle and leue the bycy ous wayethatis mutyle and the gret ers roure that holdeth you. Suche foles as pe

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matto non be feynge fomoche good and hervinge foo many noble feyences as wel of the holy theologyeras of the holy de cute loco. cretes and lawes I meruaple me fore that pe be no wes fer for pemage fe the lyues of the holy fagntes the true Audye fountarne of al scrences and the holsome water beholdinge of doctopies and opicyplynes how be it pe well not take them for ve le the spectacle of the worlde to moche in enlugge grete games in dyners bylhoneft places. They wyll not letne noo fayze enfrgnementes not techniges of the wyle and dylcrete men the whiche myght be prouffytable both to thepr bodges and foules And they have no regarde to the poore foule the whiche 15 nyght a daye in grete perylland daunger to be lofte D redotynge fooles that gyuethsoner credence bnto a grete multytude of galauntes that be replete with byle ignnes than buto the wple a oplerete men that be full ta ispins. of all vertues. They courages is to foly the that whan they come in to ony tyche mannes house they wysthey all the goodes were thepres fofull they be of vanyte. It is the pleasure and the custome of fooles to beipze eues ry fapre thenge that they fe and prencypally all newe thynges is mooft to they, pleasure as men of fraunge londes for lyghtly they renne after them. They good byuers pylgrymages/as to tome for to fethe malles/to Solpme. Sprye. Lybye and to the realmes Wenphy

lptykes. Diramides. Approades. Actykes neuertheles from all thefe straunge places they brynge nothynge to

celeartic.

b be rill.

they honour but be more foliffher than they were wha they departed. Sopthett is fo that we can not lerne nos plato we que thynge out of oure courrees and houses we must be dy hiero.in pro logente for to lerne fom what within our contrees and 30 hebre-si hofes then or elles do as platon dode the whiche mas De to leke dyners wyle men for to enduce hom in many prubente scrences. Suche fooles ben lyke bnto buckes that fleeth in to Dyuers countrees and retorneth more incensque than whan they flewe oute. Wherfore obstys nate fooles that all your lyfe tome hathe ben bycyous thomae at the leeft for to amende you betomes / for it is better for pou to amende you betymes than to late / for be pe fure pftbat pe amende you not in this balep of my ferre and boo penaunce for your fynnes pe thall neuer entre in to the realme of parabyle. este este 

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Of angre that proceeeth of a lytell thynge.ca. rerv.

Two beteth his affe without mefure And well never be facpate He is a foly (the creature To Demeane bym in luche aftate Upon a beeft that can not prace for this foole is by araught for two Breausehis alle well not fall wo.



rrii.q.vii. uid in nib? Daquen.riii. id Roma.ii. dere.rrii. derfius. diover.rr.

Oke that pe faple not to prefent your selfe in our shyp fooles that be angry for a syryll the ge your Ite empessheth your courage in sue the wyse that he can not beholde no true the ge and spekesh of nothinge but of cryme a dyshorthyp. Understonde this that I saye and pe shall know the foly that holdeth you. This foole that is monted by hon this asse is angree by cause of his asse well not go faste he cryeth syke a madde man, and yet he hathe but a sytelicause for enery body knoweth that the asse is slouthfull. He cryeth and brayeth and speketh not one reasonable worde. He is more smoke theme is a some chymney. He as wageth not his Ire. He recopseshi his here to se hymselfe so angred by cause that the people

doubteth hym. And this not withstandige he thynketh

that be is holden for a wole man how well that be is a perfete foole and epatt feble of branne more aftonveb that a wylbe mule. De bathe fizednes fyred in in bym and thynketh that they never fawe other footes/and Des freth to have alles heres. The opfcrete ma fleeth from this buhappp Ire for it fleeth the buderstandprice /4 maketha man irabtipbulle as an affe, we rede of Ar architag chrasthe puident and wrie man the whiche was of no ble progenpe of the cyte of Tarentyne how well that he was gretely troubled in his bette for his feruante that had franco pet this normftandrige his grete conftaun cerefrance them against his servaunt and pardoned hym his trespace without dopinge hym one harme. In water lykewyle of Platon of Socrates and of manye other Socrate aunceent clerkes p tomed they eugli toples intogras cyous bountes This Irctooutragyous they expulled from they courages. They were replete with good rea fon bycaulethat Ice maketh to four De fo many emplies and papies. And by this buhapppe rancour and Tre eccle.xie two good men that hathe bene frendes togpder Mall be at dy (cozde the whiche is pnoughe for to best cope them bothe as well in they mouable goodes as in theye bos dpes/for the naturall wette is troubled and maculeb/ D (pune thou art to cruell for thou makefte men to let vallet le they? fenfuall worte & bucerstandpinge in lyke fring et.c.ferui lytube as by Treitis bubypbeled And pfthere befall of elabil. conte ony inhappe or pallpon buto the wyle men/they betett pacpently for they begarny Ched to bettues but o Accfull men that baue they mapnterne / & bolunte to fyerle, and that correcteth and chastyleth not them? felfe and the whiche by thepz wanhope hathethepz hell in this worlde pretenbeth to come buto my Wappe and The Chrope of.

r.cit. tisiti.bii

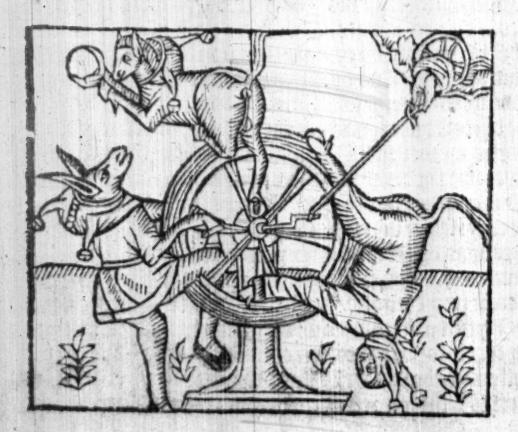
inplerpe. The probent man taketh all thynges pacpent ly a the foole not. Wherfore innocente fooles I admost nest you that ye leve these stothefull beestes that bothe you so moche payne and angre in every ceason of the yeste thorughe they southefulnes.

# Of the mutabylyte of fortune.ca. rrrvi.

po ly

D b b

Ohe that thynketh to mount on hye On fortunes whele that is so peruerse He is replete with grete foly Seynge that the is so dyuerse for the wyllipghtly hymrcuerse Up so downe buder the whele and take hym from his hertes welc.



Acealed fooles vis eleuate boon p beraht Eccle.r. of Dame fortunes whele thynke pe for to bo prouer myne etter. Ind thou foole that befcenbeth Deue i be and the other that thenketh for to mounte & mounte bolde you by this hande the whiche maketh 40 ergo i

04

you fo fodapnip to mounte and befcende. Repole pou a lytell and rede this byferypeyon all alonge whiche is of dame fortune. There be fooles through the worlde that have grete habundaunce of goodes bycause that they be on the herant of dame fortunes whele the whiche of tentymes tometh it to fodapuly that the maketh them to fall in to a profounde pytte. The other fyreth they? regarde more hygher thefe be they that wolde attayne buto grete honour to the ende fthep myaht be mooft notable in enery thynge and have none afpecte buto b bethe that reverfeth them by foo downe with one onely stroke. It happeneth ryght often that whan fortune ha the nourplived them tenderly a grete whyle that the les ueth them in grete dystresse and myserve it is be fynall and last wyllifor the assayleth them afterwarde aspres ly by gretenecelly te and fampne. If he have treasoure Senelh. in his cofre alas what anapteth it ho for after of Dethe Marcialis none can not tell whether to go. Before his even cometh scyence the whiche exampneth hym of his byces myles table in the topinge hym the paynes of belle. Confrder that by fortune all thyinges peryllheth that be boon the erthe and taketh ende by naturall ryght / whiche wes to fo fayze and fo well fourmed and all by aegethat has the Dompnacpon ouer all. Who is he but that he molde apue grete goodes to be affured of fortune. What is be be be neuer lo grete a lozde noz lo pupllaunte of epchelle that fortune well promple afflure that pe thall not fall The Apprect. 3.ft.

in daunger/there is none/for the is mouable/our poore byces be betweue the handes of the furyous. Is Latbe elis. fps with her handes formeth a threde wher as our lps nes dependeth boon to the ende that we loue longely? Cloto holdeth the threde but Atropos the cruell mellen ger of bethe breketh the threde. Lathelys fedeth bs w 205. hony and maketh our poore soules to fall in to helle w the dampned. Allo Juipus Cezer was taken lodaynly as cerar with beth beyngf in the presence of all his lordes bothe more and telle. He was moche puy faunt whan he domy ned in Bome for fortune fauoured hym but in the ende the was to hym so peruers that he whiche was so pers fyte in prudence was buclothed from his empyre/and his fynaunce and goodes taken from hpm. Da foztune thou art the mooft opuers and transmutable that ever ic.rr. was for thou quelt the dompnyon buto some that tha beth and trembleth for fere leeft that thou do to them fo me thynge contrarpous. Thou comest buder a coloure of welfare and anopateth a man with frealon grupage buto hym of thy goodes that thou half taken from a no ther and lefte all naked. Thou feruelt euery body with luche meles the greteft benthe smalest and the leeft be the mooft. And whan the hathe withdia wen her goos des they be dyldepned of every man and is no more belt ued. These be the retry bucyons that thou grueff dame le.xr.f. fortune D mp trendes be not lo abuled to take the goos besof Dame fortune for pf that re have of the goodes of hers and that re be eraited byon the herght of her whe te pet whan it Chall pleafe god pe Mall Defcende a crete wape moze lower than pe wolde a thall be byfpuruayd of every thonge/as pehave sene by experpens that ma my other hathe ben. ezed weed word

Of the impacyence in lyhenes. Ca. recoil.

Tethe lyke man be oppressed with maladye full anguylshous And well not be well counsaysted By the medecene graceous pe is a soole bytependeous wherfore of the haue aduerlyte be is the cause therof truely



Monge you fooles impaceent that well not bylene the oppynyous of the phylycreus is medycynes bane your regarde hetherward be and ye thall knowe the foly that holdeth you oftentymes. Who that in malaby and The thyppeof.

lexet. ui. trus. enalis.

le.krrbii

le.rviil. idi? o re.

de.rrri. erias de philo.

Cekenes myll not bylene & good coulayle of the phyfrey ens they be gretely deceyned for the procure they bets the and prosperte but they wyl not doo after they wel les/as whan they orderne hym good worne for to drpne ke he will also divuke water the which augmenteth his lykenes and takethother thynges that is defended hym and well not do nothinge that is fand buto hym noz endure no papne. Ind al is bycaufe thate wold be the foner in his grave, and for to grue you hortely the knowlege therof he woll retoine haftelpin to alles as gapne from the whiche he came fyzite. And thall not me de no mo playfters noz medycpnes. Wherfore pfthou wilte be heled do o the whiche is necessary to the ende that thou have not a ftronger fekenelle aftewarde for the sparce that departeth frome the fyre taketh in the thynge that is nexte buto tt/the whiche encreafeth buto agrete flambe. In lykewyle a ryuer encreafeth moche by opuers lytell Aremes that falleth in to it / foo itis of lykenelle whan it begynneth for to regne by lytel Areames and for to eschewe grete torment thewe your mounde and sekenesse buto the physycyen to pende p pe mape be foner beled for all superfluptes ben taken awaye by fone puttynge remedye therto. And whan pe come buto the phylycyen/make relacyon buto bymof pour inframpte bow fore and anguy shous foo euerit be to the ende that he may hele thy wounde a thy grete spkenes for it Wolde be unpollyble for hym for too bele the wout knop ge of then inframpte of whicehe myght be cause of then owne bethe. In lykewyse yf that thou go buto a preeft for to be confested and beclare buto by many grete and abhomynable fonnes that thou halt co mytted here in this worlde and tell hym not all that es

uer thou offended god in fyth thyn infancee oz chyloho De as ferre as thou haft remembraunce of telles thone ablolucyon is of none effecte apet thou puttell the fou le ingrete icopardy and daunger. Alfoit is grete hame for to fende after an experte phycycyen and then to bas ue no polente for to do after his counfaglland commau Dementes/102 byleue his opfcrete fapnges/that Cholde ithinto.is be bnto thy belthe. Thou wyltebyleue foner an olde en chaunteres or whiche the whiche queth a lytel breuet or a quycke herbe wherm lyeth all her Debe or farte /a as it bleafeth o thou toucheft thy body with her enchaus ted or charmed fynger the whiche by aduenture engen Dieth cupil belthe pfthat thou apue crebence therto it is not fygne that thou wolde be guarpffhed of thy mas labre for thou putteft thy felfe in arete Daunger for too apue credence buto luche olde wytches wherfore pf pe well be heled of pour inframptes byleue none but the ex perte phylycyen for plye doo otherwyle ve thall be in daunger to lefe bothe body and foule:

## Consultacyons to openly.ca. rerviii.

And letteth his gynnes to appertly One maye the daunger loone elchewe Be it a man or byrde truely for whan they knowe it they go by As who layth we be all puruayed wherfore the foole is eurll appared



fop i apo ... rouer 1. Othge foles which chaue your hertes a fles pe pe be gretely abused to tell your thought and mynde but o them that pe wolde becep ue and begyle grue intellygence but o this scripture pethat pe wyll lyue well and egal C

of in they neltes and letteth his nettes to cupdently is they light shall never take no by des for they will not resorte theorewarde as loge as they se the. In lyke wyse he that menaleth one openly for to se him or bete him whan all is done he dare not alayse a dogge and dothe but cracke in touchynge the honoute of every bo dy and lyghtly he telleth the secrete of his courage manyfestly. Suche a man is a soote aproved for frome his they may kepe them that they be not deceyued. But he is wyse and prudent that casteth not his secrete in the

ilo.in ele. Moralis & indi.

bouer.r.

erbi.

ropnde and that Declareth not his countable to no body and that baunteth hom never of probiche be hathe to bo but kepeth it fecretely and fayth neuera worde buto porati the tyme that he well put in effecte that whiche be gothin chill aboute touchpinge the helth of his foule oz other good operacros. Ppuers folkes ben Decepued by a grete fors te of adulatoures that by fayze fpeche knoweth mennes mones lecretes and by infynyte flaterynge they haue blandyl theb many feruauntes to the ende that they myght has wather ue intellegence of the fecretes of they mapfters wher, Duidin of procedeth ofcentymes many eurlies , and therfore T laye that he is wyle that kepeth his lecretes a coulayil. Junena There is foure though that can never be hypoe, that is the wave the lecrete of a man without wrtte a crte p is ebyfred boon a mountayne and the foly (the condup te of a man that is expressed with love. But labourers & poore folkes that ben all naked mape better hyde they? fecretes than the tyche burgeyfes and marchauntes of whome the renowne fleeth. And whan thep; Dedes is mirgitin knowen they houses ben dyffamyd for then is knowe im ene. manyfellly that they goodes ben comen to them by Des cepepons at the moren of whiche one ought not to tell his fecretes buto p tyme that they be put in effecte. Ind one ought neuer to tell his affapres bnto the feruaunte/ Benera. for afterwarde be is subgecte buto hym that he tolde it Latho to. Who that well lyue without boubte ought not to ma ke relaceon of his thought to no body / for oftentymes they thynke cuyll and the thynge cometh not to effecte for the whiche they may have hame/reproche/or bytho nouve. The Course of the Cours 

The Myppe of.

B.i.

Thow one ought for to be wylerby experysence of the cuylles that they le fooles com: rrrir. myte.ca.

Twho feeth of fooles the arcte rupne And they, fallynge downe fo badagne and well buto beces enclone Is worthy helle for to obtame Buth deuplies alwaye to remapne for he well not his fynne amende Untyll the tyme that he must wende.



wyfe man onght to ordre hymfelfe dyfcretty by the ruyne of fooles wherfore wyle and fo lyllhe men come agpue audrence buto my bocumentes. We se encry day that fooles in dylpoztynge them falleth and burteth them

and we laughe at them and they them felfe in lyke wyfe At eucry ceason they playe and wyll lerne notbynge fus che fooles ben by forplet of wyle men for they wolbe af cende and mounte to hye andyet they bere chapellettes pon they browes. The one accuseth the other of byce not withflandprigethat thep themfelfe be full of crymes fpekyinge murpous wordes full of racoure procedying from his benymous herte without this kynge that at b ende he must make restriuepon of his honoute / 02 eles be thatt be expulsed from the broth realme as opffamed without haurnge ayde of ony body. Has thou the whis the inekes luche wordes bathe no regarde buto that o whiche myaht come afterwarde therbp. yf thou byde re be thy consequence well & showe the grete wais hope. Ind euen thus thou contynueth in grete etrours and puttell thylelfe in the acquayntaunce of rupne. yf thou knewell of the bedous rupne that abybeth for the thou wolde refragne thy felfe from eupli fpckynge. In Theremi this rupne falleth many we have ensample of p fooles et. bu. that we fe peryfibe and dye/wherfore chaftple thyfelfe Dow tell me fole wherfore thou falleft in to it fepnac & thou halt choic for to bo good or eupla the examples of the cupil folkes/and gooth after them where as thou be Aroyeththyfelfe. Thou the whiche wyll lyue by erams ple/correcke thy felfe by other/and thou thalte be holden for a wyle ma. Dne blobe ma can not loue an other but byffameth eche oth t/ and fomtyme the one ledeth the other in an supil wage and falleth bothe in the optche/a all breaufe that they have no guyde. Alas how the thes ge is tyght peruerle bothe in man and woma that well not blowe the good enfpguementes and tedpriques of Ente.it. they moders. Ind of pe bothe contrary I tell you that The Chyppeof.

pe chele right foth that pe be of fo eupl affapre and wer be/certes pe fhall haue a ftepmoderharde and cruell / & alfo be that foloweth not the techynaes of his fader / & that fome myffortune happeneth to hem it is well em ployed for he wyll not take the ryght wave that his far ber holdeth as Pheton that ledeth the carte of the fone for bycaule that be wolde not accepte the coulayll of his faber he made to brenne a parte of the elemente and of the erthe and al was by his wanhoppe. In lyke wyle de dalus composed wynges for hym and for his sone year rius and after he thewed hym the herght that he thols deflee that is to fay neytheto bye not to lowe and that he holde folowe his fader. Whan yearpus felfe hymfelf ns. Dui fo lyght he flewe fo bye that the fonne melted his wyns ges and he fell in to the fee. They enfued bycyoully the counsayll of they faders for youthe myght not obere therto. Wherfore be wyfe and bebeue good coufayll . pf that releonp fall in to Daunger elchewe the rupne and perpli to the ende that re be debonage. The wyle man well nener palle by a dangerous pallage. Pf that pele a beeft by aduenture falin a baugerous paffage pe fol ocneuer palle that wave. Yt that pe le a foole bathynge hym and parauenture ozowneth by mfelfe folowe hym not for all that but take example that ye bo not as he by De for he is wyle & bylcrete that can chaltyle hymlelfe by the example of other mefies byces. Spnners chafty se your courages in ensuynge alwayes the holy mente the ende that pe maye haue a dwellynge place aboue in the courte celestyall. essoes one essoes esso

Dus. latille. vill.

9.111.of.

metha.

tp.ct

C.TL.

Dat for to have cure of detraccyons & vayne Wordes of enery body.ca.

The is a foole reght barpable
The whiche well grue faythe and credence
unto every mannes fable
Thiche are foly the without lence
And knowe they be voyde of prudence
Ever reportenge falle tydenges
Bothe at morowe and at evennynges.



The shyppe of.

fayth fuche wordes he that by proce wolog furmount other is not agreable to no body for he tholde fuffre all that he hereth fpoken without angrynge hymfelfe. So me hathe wylled to dyfpayfe this woalde that wente by wayes lekynge straunge places. These were the hyghe prudente men the whiche byde chefe p most furest way in this worlde the whiche orbe is byle a hathe nepther faythe nor lawe wherfore many hathe lefte cytees and townes/companyes/frees mundanytees/goodes and ebre.ri. tychelles bycaule they wold not mayntepne luche thons ges but lyue folytaryly. It was the fayntes wherfore you the whiche well lyue wel and Juftely folowe them and ye that wynne the realme of paradpfe. Ind take ne uer thought yf that the worlde blame the for thy welfa re/and telleth many injuryes of the hauc not i dylday ne they moleftacyons and tempeftes . Vf that the auns epent men and our hyghe faders had not fuffred the by tuperable blame a grete molestacyons and folowed the good and Jufte enfranement of god/theyz totles thole De not haue ben wapten in grete laude & prapfynge as they be. Pithat they fay ye be as vertuous as a faynt per ye thatt not pleafe a foole, and yf that pe wyll ferue god well and truely pe thall be preferued in all pour nes cellytees loued and reclamed in noblenelle. Ind for to ferue hym well as pe folde doo it behoueth pouto be de bonayze froete and ampable without murmurynge as gapult ony body and to guycken youre bette towarde hom with an aroaunte Delpze. and of that pe do thus pe Chall be bploued of hym and of all wyle a opfcrete men and Hall wynne the glozpe of parabyle without contra opcepon. Lette not for fuche folkes as farth and report teth cuyll of good a true feruauntes to do well alwayes

nil'.if.

e viil.

what fomeuer that the innocent foole bothe gaynlage/
for the eurll speker repenteth hym estentymes of y wor besthat he hathe spoken without aursemente. In this worlde is no wordes but all byle and bythonest of them the whiche ben Juste/pacyent/dyscrete/prudente a wy se/and all is for to contample and dymynysshe theyrer cellent vertues. The wyse men never pretende to have ony good mundayne/for sythethat they be well happye buhappe can not dommage nor greve theym/ and that vertue is not alwayes in them/ and that to good a bers thous dedes they apploye them not/by the whiche thyn ge we maye wynne the grace of the creatour oure lorde Thesu chryste.

Of subsammatoures / calominyatours and detractoures.ca.

The foole that easteth stones ferre
After the wyle man fleenge a pace
And doothe ever in that synne erre
Is devoyde clene frome all good grace
For in synne resteth his solace
wherfore he wyll not ruled be
By ryght reason and equyte.

The thyppe of.

L.iiii.



pght perfyte fooles that hurleth grete ftos ness come and caste bothe youre even byon my lettre a yf that pehaue youre sight obs scure put on youre spectacles without ony lenger delaye, for ye shall be well endoctry

ned within a lytell space I promyse you. Dur aucyent faders that hat, e dompned without dyshonoure/hathe shewed by the ryght wave/take we it then/for it is that withouten faute wherin resteth bertue and sappence/she rendrethe by polyshed of prosperyte to soue god. D peruerse sooles knowe what bertue a sappence is / seue the thynges byte and folysshe/and ye shall se men aour ned with bertues/where as every man taketh gowness of parpence and nouryshynge. In that same place all men ben in ordre wout ony mundayne systhe. And ther

is not one but he is craft intellectploz that he entre in to the company of the other. Dyners fooles replete w whahope appetyteth for to correcke bs for to come to & sapti topfe and opicrete men/pf they come we that thewe bu 300.x1 to them they malygue fautes / apfthey have neyther paer, faythe nor lawe so much the poore payne we take for to endoctryne them in good condrevous. But they come not not let not therby we teche them by cordyall Deuos cyon the good god acceptethe a loueth them. The other: ben of fo realt harde affapre that for this correction they thall fare that they do diviers other good dedes/a grete multytude of flaterers whiche haue they heedes full of fantalyes/and they, bearnes contampned well layethus. So the foole grueth hym to bnderståde that toolde correcke hym by cause his brayne is to tendre but the wp le and the prudente werketh not after o way of the footes. But he putteth by mielfem the way of do loure benyngely to the ende that whan the fwete correc cyon were gyuen to hom that he myaht haue the grets ter bertue therby the whiche after mall be of the nome bre of the Just a roban correccion is gruen buto them eccie. this good and holy persone recepteth it with a free hers te and afterwarde gothe and forometh his forme in res membapinge it oftentpines and expulseth it out of his confeyence by harde penaunce/for he woul not fall in to the mylerye of some cryme byle and ophonea. But the puerblbuiufte dyffamed them & Demonstreth theym for they be so ryght bylypendous how well that piuste sheweth them that the whiche is byle and abhomynable to them that dyffamed them/they have they? well fo peruerfe ? cruell that they can not suffee noz endure that the whis cheis layde buto them. Dfoole infecte with inframptes

thou ferest not the Fre of god the whiche mave confoun be the. frende I prape and require the that thou thens ke theron and endure correcepon gruen by the Jufter and recepue it mekely and benyngnely in thankynge bo bumbly that queth it to the and then it Wall be a good fygne that thou halt grete bertue in the athat thou art er.rir. pleasaunt bnto thy god. There is dyucts other fooles the whiche mocketh every body and themselfe in lyke wyle. The crepylliame & counterfet mocketh the ethpo ppen. Paball had felpcyte in this worlde for his ryches malig. to whomekpinge daupd fende worde that he Cholde aps ue ho fome but he gap nlapd it wherfore kynge bauyb was ryght angry. And as it is write his wyfe brought grete haboundaunce of goodes buto kynge Daurd foz to make the peale bytwene her hulbande & bpm. What Chall I lage buto the chylogen that be lo harde to cource he pe fe them enery dave in nopfes playes and mockyt ges. Mas what hall I fave more faue that peffe frome all thele peruerle, courages. All thele fooles leketh nos thynge but for to bystrope a man. eza eza eza

Of the dylpraylynge of the Joye & ternall.ca. This

D god how our inpude is mouable
Dythenest falle and not loyall
for to dysprayle god permanable
Withall the courte celestyall
And sette at nought his spege royall
for he is a foole nothpuge wyse
The Joyes of heuen for to dyspryse.



Ot'confyderynge the fooles speculatrues whiche coayteth the heuen and perthe, 4 thought for to gave torpten no more / but a grete turbe of fooleg presented them befor re myn epen and whan I habbe beholden them I wrote asmoche of them as I knowe for I cou de take no refte they presed somothe for to wryte some what of theym. Thele fooles be replete wall brees/but they wordes be full of prudence. Alas how is our natu re fo fraple for to defpre more the worldly thynges, tha the Joyes eternal. Alas pf Jregne a space of tyme/my body defyzeth to lyue ever in worldly pleasure butomi lafte ende/whan that I must nedes departe hens/and hauenot obferued and kepte the holy commaundemen tes of our loade Thefu chapft not his lawe that is force I baue passed my tyme in grete delytes and Joy with

Exlex.

Eccle,ii-

them p was with me , without thenkynge that Fout my poore foule in the wave to go buto the guifre infers nall in to p flode of Acheron . D poore fooles I can not haue intellygence how ye delyze the mondayne Joye lo moche pe walke in the wave (wete and Delectable / but ye thall be trapped and taken in ftronge glue afpre and bytter and he the whiche shall take you is the deupll of helle. Pow tell me foole what prouffy teth fo moche rys cheffe what prouffyte mave come buto the by thefe trea lours inutyle. Alas thou feelt o mani lefeth them tyght often and that they melte lyke fnowe. Dabandone the mondagne Joye p whiche is full of galle for us a thos ae that endureth no moze than the graffe in the felde p whan it is mowen leseth all his tygoure. Euen so have we our hertes whiche draweth to mondanytes and to byces foule and opthonet but god wyll mowe the body and the foule all fodaynly at fuche an houre as thall lys he hom best for our dethe is rout fodayne. Mas nowe is lofte our dayes our deletes and mondanytees. And the woulde departeth from by and after we wall tafte bytter thynges. All thynges that hathe rygour in this morlde thall fynyllhe alfo. we fe p grete rygoure in this the grete effates, alwell sprytuall as temporall, and in conclusion of all the humannes. God that knoweth o thought of man puny Meth bs/or leueth bs in the work de byle and replete with fynne, oz fendeth bs fodayne and cruell dethe against the whiche none erthely crea ture can relyfte. And thou the whiche well lyne in delys tes in offendynge god thy creatoure thou booft not wel Has thou arte gretely blynded a affufked . And for all that thou half aegein this worlde pet thou knowell not

the grete immund prete and my ferge that thou acte in

ius die ite. Leville.

inte.vi. ie.iii. pt.ii.7.b. obt.b. e.tii. and that thou levelt the Joye of heven for to cemagne in the flynkynge palus byle and abhomynable / where some as is pluto and procerpyne ingurgyted in y obscurtes of helle.

Of tumulte and tangelynge ithe chysche Capitulum.

Twho bereth a hauke on his hande
In the chysche walkenge by and downe
And ledeth houndes in a bande
That with they, belles make grete sowne
He were better be in the towne
for he letteth without delaye
Bothe men and women for to praye.



manner (eccleffe. .14.11.



Ome and here this chapptrefoles replete b wanhope the whiche renneth in f chpzches lettige the dyupne fecupce by your tumulte and perturbacion. The ferupce of god ought to be done in peale and rest without cryenge

of claterange of walkinge by and bowne of commet tynge ony thynge by honefte. Spuc intellygence buto my Doctryne then for there is dyuets in this turbe that gothe to the chysche in maner of devocpon but whan & preftes be at the dyugne feruyce they wadze aboute lys be a flocke of thepe in babelyinge and clateryinge the one to the other/and pet they thynke that it is nothyinge for to make bruyte & rumoure pesitis to moche contemps nyinge god and his temple. Suche fooles entre into the chirche moze aftonyed than a goos/berynge a sparowe hauke of langer boon they, handes , and they, belies at they, fete demeaninge grete noyle with the barkyns ge of they; houndes all that is lycyte in the chysche can not be done in peale as it requireth but they be lengge bpon y aulters clateringe of they, affayres It is to mo che dysprayled god and his commaundementes. They speke of they affyes and processes of they marchaun dyles and of they chaffre it is to mothe dylpyled god and his commaundementes they fpeke of the fellynge of where of wyne of clothe and of all other marchauns oples without makage ony prayers or orplons. The or ther go to the chysche for to le f fagre wornes or ponge mapdens of they ladges in love for to let fome feue the weth themselfe gozgyoully arayed. The other gothe not faue to; custome traylynge they; feete w flyppers/ aucte. vt or patens. D dure courages full of furoure how may pe

Leolow, walke to in the chirche. Has poze wzetches re ought for

nonciam' x bis oui eccle.con: iunt.

tonee.b.

bå sil.

to thynke that god hathe apuen you example by fcrpps ture that ye folde bo nothynge in the chirchethat were opiplealpinge buto the cretoure but befeche hom that be wolde fende you all thynges propyle to your belthe In prapage hym bumbly p be wolde apue pou at your lafte ende the realme of parapple. Goo wethen in to his boule for to make bumble prayers tory for plas ce is orderned therfore. God gaue bs afapre example/ whan he broug the marchauntes out of the boly temple 304.41. bycaufe that they bought and folde within a fayde bas to them. The houle of god is a houle of praper a orplon/ The chriche is stably shed for to praye and adoute god m and his layntes you the whiche haue pupilauce mar be they mauorde out to the ende that the ponge men bo not as they bo. At the whyte freres / at the grave freers at the frere auftyps / at the blacke freers / and in cuery parpilhe chyzche ye thall fynde alwayes grete habung bnunce of folkes that bothe nothpinge but walke bp and bowne in deuplyinge af dyuers maters and pf that the coaps domini be letted by they well fcarfely knele bows ne and take of they cappes. Alas poore fooles wheren wernarda boo pe thonke / knowe ye not for a trouthe that he is the kynge of all kynges and fauyout of all p woulde pe go dateryinge of pour leruautes and of your houlholde in out thenkinge on god or his fayntes. All poure barne wordes pleate not to god but good prayers & orpfons whan that they me made tuftely and with a mele and a lowe berte. Wherfoze leue pour walkpinge bp and bows ne in o chysche and kepe your pues in prayinge benout ly buto god or clies truely peput your foules in greate Jeoperdye of perdycyon. ECCOCCO COCOCCO 

#### Of them that enclyne them voluntaryly to Cuffre Detbe.ca. rlin.

Twho that of his owne propre well Dothe hange hymfelfe by pgnozaunce De with a guy farme bothe hym kyll Withouten Mapfte or repentaunce De is a foole at eche opftaunce So to purchase bethe eternall And to to be in tozmentes fynall.





Rawe you nere buto my doctryne lunates se fooles that hangeth and seeth yourself a that leketh occasion for to destroye your felfe bothe body a foule a bnderstande this that I chall laye buto you. De is a foole that

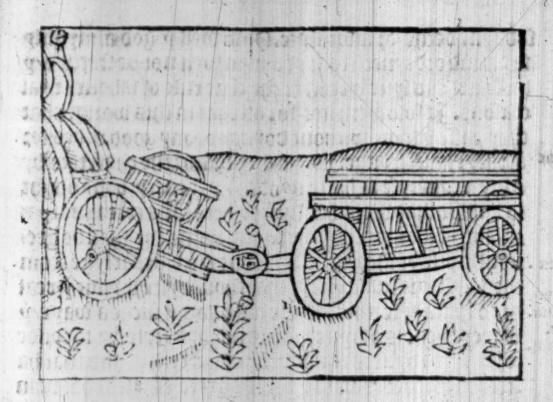
prayeth god with joyned handes: the knees bowed to & Lace. we erthe berynge with his handes boon his breft layinge berlius Bob eternall parbone me my folpe to the ende that 1 may gete fepence & purge my confevence. De thonbeth and pmageneth of that he shall leue his gowne and his folyfibe bode but that not withftandpinge he boldeth it alwayes. De weneth to have made a fynouler praver to god the whiche feeth hym and all that he afketh is not matheis betreb buto bym. Euer this foole prayeth. And his bees wera.r. te can not tell what he bemaundeth of god. After he lets teth hymfelfe fall in to the welle of his owne boluntary mpll. And then he creeth murde I drowne mpfelt/a that they holde locoure bym baftely. And wha he is at the botome of the water he prayth fayntes and fayntes les that they wolde grue hym focoure and have mynde on bym layinge. I require pon lende me a corde for to ad to. bil drawe me out of this daunger. This fole that wolde af horas fave if that he myght escape out of that daunger by his grete folpe bepeth there for lacke of focoure and bamp neth bothe his body and his foule. Empedocle of end re nowne suffred bethe by his folge of the whiche thruge he had grete wonge. Then if this foole talt homfelf in to the free with a prteous crye for to kylle hymfelfe he dothe a ryghtgrete foly. But after that the mooft daun acr is pf that he be not caften in to the pyt of hell. The the whiche casteth hymselfe in to the moutagne of aethnas the whiche is all on a flambringe free parauenture by discomforte in all be hathe lofte his wette. De knoweth well that he is blyndeby inconstaunce bycause that he bathe bone many merytoryous bebes and woll affave our loade Thefu crpite. De hamehis herte full of traour to to have well to tempte the creatour/ top f (crypture The Chyppe of. 11.1.

e.ui.

telleth by that we holde not tempte hym the poore for le brenneth hym felfe thus and his foule gothe in to hell There is dynerie fooles the whiche folowerh this baner prayinge gode nyght and daye / and neuer dyde merytos ryous oy de for they bybe euer by [prayle bym , and yet they demande of god that they mytabt have paradyle. and grete tychelles , good yeres and plenteous , bothe of whete/wone/and other truvtes/honour in this worl be and that fortune may be fauourable to them. for to praye in this maner of wyle it is no grete franc of bers tue for after that maner of forme to delpre goodes fols bes go not to paradyle for foo holde none prave. It is mayten in iterpture that and one prayed ten yere to the Moide not obtapne his prager. And they do more burte to they, foules tha good that prayeth after that maner ner of fourme. One of the order of the order 

Of the felycyte and payne to come and of the delytes perpetuall.ca. riv.

Towenupous they to them be



Ome out of woodes and of byllages folyffhe carters and labour this chappere / where as posses. pe Chall fynde good erthe p bereth odyferous Capiens frupte and floure of good doctryne. The fole that backeth his body by incessque laboure in Eccle. tyllynge of his erthe. I cannot put in oblyugon. And al theother fooles depeth by they grete labour and payne in this lyfe terryen/for they be cuylly condycyoned and in byces take grete papne. Ind this papne and laboure rendzeth deth to them for thepr guerdon. Ind thus god feeth that the mortall men worll not knowe hom neps ther his holp and bleffpd fagntes be they cofeffours oz martyfs byrgynes byues or wydowes / nor wyll not be of his perfyte and true fernauntes noz of his welbes lourd frendes but cuce pfpereth in they? boluptuous bolentes and well not observe and kepehis commauns benientes wherfore he fendeth therm inaladres and

Ereno

lodayne dethe of mostalyte. How well p god almyghty well and orderneth that yea man well not be fratued p he watche to lyue wel after the true rule of laboure in al cealons. It foloweth not for all that in this worlde that they palle p tyme without boynge of ony good dedes for al they, labourynge. for yf they brawe the charettes by enuy & couetyle to haue goodes / pet euery body ought to knowe that we be but luffred here for a certayne lpas ce and of that we commotte one fonne we fhall be gres uoufly puny fled in helle Wout eucr departyge from thens. Pooze lunatphe pf that thou wylte wynne p teal and me of paradple thou muste not folowe luche a wape p waye of helle is playne and is not byffycple for to fynde for there is opuers the whiche imperrethit and that ha feth them thederwarde for the grete cupiles that be in this worlde their fame thewethe wave for to go theder and they be logtete a multytude that the one letteth a other and yet it is ryght large but that not withstands ge it is all full of the grete nombre of fooles that gothe theder a is all beten with they fere. Thynke here on proze fooles noc alonely boon the day but also bpon p night for the fooles go thever in grete confusion . Who that coneyteth our thyppes fletyinge byon the peryllous fee folowe and entre in to our thyppe. He is moche more better than he weneth that may palle by the waye of pa radple/be the whiche the bleffyd men and woman pals fed the whiche fuffred grete payne and anguy The for to passe that wave whome our tozde Thesi cryste toke to his intyripte mercy. They foude this waye toughe nas rowe optipcyle and thorny wherfore the fooles murmu re/and wyll not endure that eupl/noz affape for to paffe

throughe. They fe the tye waye fo thorny and fo eugly

ien .rix .

they well not attenture for to put they mielf therin Da peruerle folkes that falleth in the wave of bertues pe be obstprate in euplies. D poore fooles well pe holde & Saplet wave of immunoperte abhomphable and infecte / that lebeth a man buto dampuacyon eternall welt buot ta be the good and rpat wave as pfit were the moot bes lectable and fapreft and to take papie boon the for too gette the gloryous frupte that is foude in it. I coufavil the that thou take it for there is but fewe that holdeth this wave/bycause of the mondanytees that gouerneth they; hertes wherfore they have no cure too doo good operacyons. They chose bampnable places / a leueth & pace.xiit. byupne manfpons and gothe in to helle for euery refor dech. bil lucpon where as they thall never fe daye but alwayes berkenes.

C. Of the eurll example of the most broggest Capitulum. riv.

I Afthe fader do ony thynge That is eupli and bycyous Before his sone in the morninge 26 et neuer fo Daungerous Noz buto hym lo odyous pet he well put it in affape To bo the fame pt that he ma

The Chyppe of.



met trit. quienalis. Aalediaici. Dapine.iii. Iccle.rit.

Unatyke faders the whiche grueth cuyllers ample bute pour children approche poune re and pe thatt be the good trample that I Chall goue buto pou. It is bitto pou tabers and auncrent men & whiche have chylozen for to correcke of I adrelle my wordes to re haue lotte all your fence and understondinge. How be you so hars by moders for to apne eupli enfamples buto pour dous afters for to governe thepm becoully it is a folylifte thyinge for of it procedeth many danugerous perplies/ you be of a ryght eurli affapre for to counterfet pour self in such ewyse puttyings the free in they courages that taketh foner the eupl ware than the good wherefre be culpable for ye teche them no good bertues but all by ces/in fuffcynge them therin without correckyng them 62 genenge good example/ye haue no Chaine of your by

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cous wordes. The younge maybens at this prefentetys me lerneth no more good condpepons but all mondany tees. Do more dothe p mpte pt hebe fagrer for hempil zur. not be chafte but the weth indpopornous francs for to fe re pouerfe ponge men buto concupp scence carnall. 230 reouer the sone lernesh no thringe of the faver bis bers tubusand good nor p toyte of the hulvante for he is a harlotout of all reason a abydeth not in his house but Jauenalis is ever in bycyous places econge and dipkonatercelly uely. And his wriethe whiche knoweth well his conove cyons halfe in dylpayte doth as he pothe and worle by halfe. And the chylde in tyke wyle leginge the bycyaul glo.in.l.. nes of his fader wyll tolowe hym as neve as he mape / edic. whether he be a lever of a vauntoute the fone wou for gloing lowe hym for nature myuthat he do to and the bought ter the moder/be they good or babbe as tecytethy ferro ture. Dome Cholde the fone lerne bertues of f faber mha be techeth hym none/noz he bathe none/ wherfore he is cause of peupil gouernement of his chyldren a thall a Iwere therfore. Semblably yf an abbot be a player at b byleoz at the cardes all the hole couente wyll bo as he bothe. O buhappy chylozen that foloweth eupil werken Clope in a bewate that pebe not punpflyco. We fe that the fone a the bonghter ensueth the faber and the moder arefems ble to them in all thynges. For the fprige p pflueth out of the fountagne is not moze hollomer than the water in the fountagne nozis no more electrico delpepous / Enle. bil. In this fame maner of wple it is of the walte what can norchaendrea theperfor that Cholde be against nature The taper is type but a creupce the whiche goth more bakkpathe than forwards. The rede in the booke of Degenes pon a daye he lame a chylde p was dronke

pogettes. cle.xxxvii oner.xxii. the whiche tecrted that he was engendred for to diffee topne, the whiche was not repreued for his fader was a dionkerde. Lyue honestly worldly people, a be debot napre and tutte foo that in you be founde none eurll er ample.

## Of the voluptuousnes copposall. rivii.

De women the whiche be presente Be brought in to full grete dystres forgetynge vertues excellente Of god the whiche is permanente And suffreth themselfe to be bounde Ju cordes as it were a hounde.



Pattbertely Thefeche you fooly the leches rous people that it topli please you for to co. po me and make a lytell collacton in this chas acces pytre and pf there be ony tthpnge & Tean Do for you Jam al yours bothe body a goos Des for truely I have an arbaunt befre to bo pou for me medytoryous dede bycaule that I have euer freque ted your feruple. Row berken what I have fouve bes re wyten you cautellous women. They that p pappes be fene all naked they beer combed and truffed in by uers places meruaplioufly be burea fonuble fooles for they breffe themfelf tyke boluptuous barlottes that ma keth thep; beer to appere at they, browes valowe as fps ne golde made in lytell treffes for to brame ponge folke a buto they lour Dome for to haue they goodes prefen paer.bu teth to them they beddes for to take they catnall dely ces. and after that they baue taken al they by fportes/ they pyll them as a onpon. The other for to haue they pleafures mondagnes chefeth them that we loueth beft and makech framfyaunce to them favenge that the is anamoured on them. Thou arte a bery popott fo for to habandone thefelf buto p bple fpune of lecherge for \$ lettelt thylelfe be wapped therin lyke as a calfe of a the peis bounde in a corde. In luche wyle pre can not bus bynde yourlette. D foole haue afpect bnto that whiche

thou commettell for thou puttefte the pore foule in gre

rous perbycyon, and for all that pe be in your wordly pleasures pet it is mengled with opticelle of with my Cerre arete thought of melacolye. I requipe p leuethi booth pleasures pendureth no lenger than the graffe

The Opppe of.

te daunger of dampnacpon eternall. Thou pattefte thy muer goodes then buderstandinge and they Jore buto bolo puer.but iapat.

thate have twage of to lowe to, it. We rede of Sarbas naplus that for his lechery and lybydynolyte fell in too helle the whiche put hymfelf in the guyle of a poose wo man his men leynge hym to obstynate in that byle syn stewe hym and to tynyshed he his dayes to, following of his pleasaunce mondayne. The sourcayne creatour was more pupstaunt than this wretched lynner let be not applye outselfe thereo sych that he pumps shot syne ners to a sprely but with all out hertes enforce we oute seife for to result agaynste that byte a abhomynable syn of secherye/the whiche is so full of enfectyon and bytter nesses to it opstayneth the soule of man sie from the for system who had pelleth the louers but the harde bor ness and ye shall be byloued of god and of the worlde.

### Of the that canot hyde they? lecretes, xlviii:

The that in hymbathe some secrete

Let hymbepe it well in his herte

And tell it no man budy screte

Lest he of his payne be coherte

And dwell ever in anguy the smerte

Pe is a foole for afterwarde

He shall have dolours fyerse and harde

Monge you fooles that can not kepe poure owne lectetes approce you nere a beholde this symple serveture. He the whiche ca not hyde his owne secrete be it to his wyse of or ther he is of our shyppe and was never wy se so to make revelacy of his secretes for domage may

१६६वे थे १५५५

come to bom therby as it bod buto the fronge Samp, Job. to fon for tellinge of his confapil to his wort Dalpon for the Tatho. clypped of bis beere as he lave fleppinge in her lappe a made his even to be put out by the phylyfrens to bens De that they moutt furmount bym wherfore he fuffred afrer mache full grete paying and anguy fibe. Ind of be hab not tolbeit be hab not fallen in to that grete calas myte and mylerye and had not recepued bethe for to a uence hom for be pulled bownethe poller of p palars whereby be and all the noble menthat were therm was Napne. Damphyarpus toldehis lectete te p myfc of ery Daphiai phylus of whiche wolde have hydde hym. Then his boy theba. te came and fought hym and demaunded hym wherfo eccletia te be byobe hym and he tolde het y he hold go agaynft Thebes and that of he wente he thotbe be flanne. The papice that lought hym paped his wofe that the wols be entyane hym where he was, and the thewed hym & he wente to batavil and there was flarne wherfore be & putteth his truft in his wyfe is gretely abufco ait isi ferpture that none holde tell his fectetes to women for they tongues be to lyberal. De that can not kepe bis enterie owne coulayll ought to be clchemed be he neuet lo ry paer ert che for they ben burealonable fooles fo to thewe they in ept. fecretes and ben foolyffhe in they, thoughtes for all p grete gyftes of grace that god bathe fent them for it is grete dauger to to bis counlagh . But they the whiche Beneca. can not keperthey, owne countapil holde chefe a good and a trufty man the whiche is wyle and byfcrete, and tell it buto hom and in in to boyinge bis fecretes map be kepte clofe. Tfchat the konge Achas hadde not tolde his counfayll and his fecrete buto the worke of Lezebell Rabot be babbe neuer ben put to beth by the myghty. Raboth mi The Corppe of.

erb. c.xpiiii. the whiche made this same Achas be eten with dogges Be pe therefore well enformed of hym to whome ye tell your secretes/or kepe the secreteli enclosed within your hertes.

Of hymthat weddeth a wyfe for to have her rychestes.ca.

The man the whiche dothe wedde a wyfe for her treasour and her rychesse And not for lygnage tempnatyse Procureth dolour and dystresse with inspnyte payne and heurnesse for the well do hym moche sorowe Bothe at even and at morowe



Ome and wallbe your epenin the water of this chapyere folyfibe fooles without wytte or biberffondpinge. Decumpous fooles that be auarpce and for to have good ipme/and true Forouse weddeth these olde wpbdzed women whiche bathe fackes full of nobles claryfpe he repour fpatte the thall knowe what goodnes cometh therby and what Joycand gladnelle. Somethere be jauene that habandoneth themselfe for to gadze togyder pon fab cot. ge that yffueth out of thepr affes atte for to fynde cuer moze grefe it is grete folpe truely but pet p ronge ma is more folyliher the whiche weddeth an olde wyfe for to haue her golde and letuer. I far that be is a grete fo le that taketh an olde wyfe for her goodes and is moche to blame. They the whiche bo fo procureth all trybulas cyons. for with her he Mall neyther haue Joye/recreas Sapi cyon noz reft. De noury Mbeth ftryfes a grete debates puer sie thought papie anguy the and melancoly. Indythe wolde accomply the the werkes of marrage he mare not/for the is fo bebylpte/colde/bnpropyce/bnnaturall and budylcurrent for the colones pis in her. The hale bande of this olde wefe bathe none efperaunce to haue lygnage by her for heneuer loued her. The manisa be cy foole to make his bemozaunce boon fuche an olde wi fe. Whan bethynketh somtome boon suche thonges helesethhis naturall wet incurfynge hymselfe moze tha a thousande tymes with the golde and the spluce and p curled hafarde of fortune. Ind whan he feeth his poore puer. lyfe in suche dystres his herre is all oppressed with mer puer ik. lancoly and doloure. But whan the buhappy man feeth that it is force and that heis conftrapned to have pacys

ence/he putteth his cure to brawe to hom the money of

The forpne of.

the olde topodeed woman in makpinge to her gladde che re. And whan he hathe the monape and the bagge with nobles god knoweth what there he maketh wout then kynge on them that gabered it. Ind whan the man has the fpended all heis more buhappper than he was bes fore/pithat p foole be unhapppe/it is wel trabt/for he hathe wedded anaryce moder of all euplies it he hadde taken a wyfe that had ben fapre and ponge after his co piecepon be hadde not fallen in to lo grete an inconue nyence. It is wapten in aunepent bookes that he whis the wedgeth a wrfe by auarpce and not for to have lya nage bathe no cute of the bonefte of matry monye and thynketh full eurily on his consevence. I The bayon of maryage of is becayed for buder the colour of good and loyall marrage is wedded anarpce as we fe every dape by experience thrugh the worlde. And one well have a myfe, and that he marke his to be demaunded in maria ge they wyl enquye of his tycheffe and connynge. And on the other fyde he wyli demauude grete rychelle with her for to nourville her with for and her fader / wher moder and frendes haue no grete tychelles he wol not of her. But and the berpche he demaundeth none other thynge. It is wapten pone were better hauchis bou fe in defecte/robere as noo mencyon Cholde be of tym/ than to abyve with fuche wpues for they be replete w all curiyones, Ino the poore foole breketh his hette he lefeth his foule and corrompeth his body. De felleth his pongthe buto the olde wyfe that weddeth her for auarp ce: and bath but noyle and dylcencron in blynge bis ly fe thus in fynne. Confpder pou fooles what feruptude peput pour self in wha pe wedde suche wrues. I prape pou be challe pf that pe myllque without buhappe. Asp

K-EI-

a palie.

rebl.rrv.

frendes & whiche be not in that bande. put you not ther in and ye shall be well happy. Not withstadyinge I des fende you not to mary / but exhorte you to take a wyfe that ye may have progenye by a solace bodyly a goodly and therby to wynne the Joyes of paradyle.

Cofenupe.ca.

@ X & K

The dartes ryght curled of enupe
Pathe reggned lyth the worlde began
whiche bryngeth one eucdently
In to the bandes of lathan
wherfore he is a dylcrete man
That can elchewe that eugli lynne
where body and louie is lotte ynne



The Chyppe of.

M.iii.

Pozoche you folylibe enuyous the whiche can iitt. us its laye no good by them that pe hate come and le ribi. A in this chapytre your peruerle and enyll condp icus. crons. Denuve that devourethy condrepons of men/and delleperelle of honour. Thou makelt to ha ue rauplinginge hertes fampliched thou brenneft the de wrest and fleeth the foule in the ende thou engenderelt the darte emuyzonned with myschefe & whiche trauapl leth dyuer lefolies. Curled toole how haft thou thy here te so replete with cruelte for pf I haue temporal godes o. Litii. thou wylte haue enuye therat or yf that I can werke HAN. well and that I applye me buto byuerle thonges the ha. whiche be honest of pfthat I have castelles londes ! tenementes. Dipfthat Jam exalted buto honoure by my fevence of wonne Hbp mp hardyneffe truely and iuttely. De pf that Jam beloued of dyuetle persones ? whiche reclaymeth me good and bertuous and of a no ble courage thou write brippende me with the wordes thou wotest neuer in what maner thou mare admychyl impubonoure Thy malycrous herre is hurte wa moze tall wounde/in suche wyse that thou hast no Tope no: folace in this worlderfor the Darte of enupe perceth the herte lyke a spece. Thou hast wolde lycoure the whiche siptio in maketh all the flomacke to be on a flambe. There is no ex ont medycyne that maye hele thy mortall wounde. I beyn ge in a place where as mone honour was magny fred/ thought for to have taken algaunce with an obifferaut floure but all fodaynly I was smyten with a barte of enupe behynde my backe wherthorugh all tho that wer

gree buto one of Tenus dyllolate letuautes/procedynge frome a herte enuenymed with enuye. Wherfore I

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hall frecyfre buto you the condycyons of the enuyous. who that holdeth bym of the subgectes of enupe the co Aptueth to Deuoure/and byte cuery body/apupage bas happegand mylerpes bnto ber feruauntes. Suche fol kes Dothe the innocent a thousande wonges. They be replynylhed with foo many treasons that they can not flepe in they? beddes/they have no frete cantocles no? fonges. They have they tongues honged with fwete wordes buder the coloure of loue / they be lene / and ins fecte of rygoure/their enupous moze bytterer than the calle of the tyllhe Glauca with they epen beholopinge a trauers the fromaches chaufed fontploulle and with out thefe mouthes as the byne that is newe cutte, they be enuyzoned with rage and grete anguy (the behold) aceuermoze to destrope some body. Concepue the bysto Boleth tre Joseph in your myndes the whiche hadde feuen gen extent bredern that were enuyous agapult bym whiche was b pongelt and folde hpm bnto the marchauntes of Egyp te by enupe/and betraped hym. The whiche were delps bered of a longetyme to have dyftroyed hym. Thefe en upous neuer laugheth but, whan some good man bath domage boon the fee of londe, of at the dy frost une of fo me body be daynkethhis blode as mylke. Potwithflan bynge his berte is euer enbraced with enup and as lon geas he tpueth it thall knawe his herte. De refembleth buto Ethna the whiche beenneth alwayes. As of Boma lus and of remushis broder the whiche Bomulus ede fped fpitte Bome and gaue it toname Bome afterhis owne name. Revertheles they were pastours / forthey establyshed lawes in f cyte. And Bomulus punyshed every body egally. He Instytued lymytres of markes aboute the cyte/and orderned that hethat palled the ly

myttes holde be put to bethe. Dis broder palled theom wherfore he was put buto dethe incontynent in the fas me place. We rede also how Capmellewe his owne brot by enuye. Daue we not enfamp to femblably of Atreus, of whome his broder occupyed the parke how wel that they were in the realme fronge and pupflaunt for to de fende them. It was Thelius that expulled his broder out of the realme by enupe and was called agapne by caufe that he had taken the parke and fynably was bas ny Med and by enuye and buder the colour of peas be mas lente for. And whan be was comen buto a feelt be made his two chylozen to be rofted and made them big ke they bloode. D what horrour to le his two chyloren depethat were lo dylcrete. In lykewple Ethyocles by his brederne recepued grete enormentes by that curled enupe. D thou prudent man pf thou wplte be dylcrete, good and toyle fic from enure thou Chalte fynde thy felfe founde of body and foule. CHE CHE CHE CHE CHE CHE CHE AND

Ofimpacyence in correccyon.ca.

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The that cheleth an instrumene The whiche is vyle and dyshonest And that sooles playe on verament Leuynge the other whiche be best he is a soole so; without ren he playeth theron incessyuely without musyke or melody.

lviii.

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bypacyent fooles playenge on instrumentes/bypage bether your harpes and lutes/with all your other instrumentes. A accorde them with my chappetre/who hereth not p wpse man spes ke/a noteth not well his wordes/be fooles/for they wyll not here of his correccyon/wherfore they be fo paechies lysse. The wyse hereth a foole accepte his correccyons a thanketh hym to his power/and thus he followeth wis dome the whiche encreaseth in hym from daye to daye/. This foole in angry whan one sheweth hym of swetch strumentes. And in type wyse whan one sheweth hym sever good documentes/for to retorne hym from the foly that he is in/and stere hym to do well/he wyll not endure tyle the wyse man have syny shed his wordes for gaynesas yenge hym/and wyll not endure tyle the wyse man have syny shed his wordes for gaynesas

pien.vii.

Dfoole Iprave the that thou have in mynde thy lytell Boma. bi balour foz it is a flogyfthed role that endureth but a ly tell whyle. Aduple of than pf that thou be a moztall ma pmagen in thy leffe that thou arte made of the flyme of the erthe leffe than nothpinge. And how well that thou arte composed of suche mater yet thou arte natyf to ba ne sepence and reason by the gyfte of nature. The bure fonable beeftes have not fo hyghe gyfres of god. Wher fore bereft thou than thefe folpilhe and curled pallyons and buhappy inclynacyons. Dathe not god apuen the frewpil/wytte/buderftonopnge/and naturall dyfctecp on. wylte thou be bnreasonablb/ wylte thoube byle and dylhonelt as the beeltes. I praye y tell me what ftereth prherto hewe me some realon. Ignozaunt foole part aretely abused with foly. Thou hafte beaute corporall, pouthe noblenes of bloode and alloo of condycpons the giftes of fortune strengthe of thy body fynaunce castelles townes palpees and almost the beste thens ges of the worlde Cholde thou be therfore bufturtfull wenelt thou to be ryght happy nay but buhappy. for the top feman applyeth hymfelfto lerne good bertues and fevence and bemaundeth to have none other thens ge. Deis the tychelte of all other tyche men at the had not the valure of two nuttes/none alketh goodes of ho for he possedeth nothunge. I prave the my good frende with all myn berteentyere p thou enfue this wyfema and here his document with a meke herte and take his infte correccyon a correcke thyfelf afprely for one bathe greter auauntage to recepue good correccyon than to avue credence to the fooly life wordes of the flaterer at the fyite tyme whan thou appercepuelte his lefpinges/ for after that he hathe blandy lived the/he well mocke

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the behynde thy backe. D god how he is happy of thyas bethon the paynes of hell whan he dothe one eugli thes ge and fuffreth pacpently the aduerlytees that god fens beth hom. And I laye that he holdeth the wave to para eterm. pple for he bothe euery thynge after ryght and reason.

## Coffolysthephysycyens.ca.

lti\_

Twho that bleth the arte of medpeyne Takpinge his knowlege in the felde De is a foote full of rupne so to take herbes for his thelde wenynge they, bertue for to welde Whiche is not pollyble for to knowe Mil they? bertues bothe hpe and lowe



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anatyke phylycpens incontruent and with out ony lenger loiounynge come and wylys to this chapptre and letche what eught it ensure dureth the you and pe that be well contens ted/for ye may comprehende more goodnes

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than to go berethe ftones. This foole map mounte in to p her ghe of our fhrppe he fall ferue be of mebrernes in this dangerous company for he byfpreth dyners fe be men infecte with baungerous infyzmptees and pro myleth for to hele them and yet he hath no more know ledge in that acte than a calfe fozhe multe fyzke loke in his bookes for to have knowledge and to fe the fure onp mong of the doctours. Ind then he cometh to the teke man more gupcker than an brchpn and the meane why le the pacvent is almooft deed for or he be in the house of feke man is deed. Dis medpepne is folylibe and cometh to late. Dyuers pgnozaunt fooles excercyfeth this feren ce by wanhope and pet they can nothpuge for they had neuer pacpence for to by free they bookes wel and alfo bycaule that they knowe nothinge they will not have The artes of Pollydare of Galyen and of process fus che folkes leketh not but a grete lotte of bookes arborp ftes that be in englyffbe or in frenifbe for to bnoerfto de them the better and in lyke wyle they folowe the me Decemes of the same whereby they flee and murdic mas my one. And on the other parte there is a grece forte of olde wytches & bleth medycynes and falle charmes and abuleth opuers folkes and putteth themfelfe in grete baunger for to recepte some greuous malabre/or perpl of dethe the whiche for prechynge amendeth them not for they gruethe poore folkes to buderstonde that they have beled and cured many greuous maladyes. Ind gi

cale revolu

apien.xii.

bitthe medycone of the pongemen to polber and that the olde and aucpent mento the ponge/ whithout bas pinge onp afpecte buto the complexpons of men and without deferrynge of the hote medycyne from the cole Tellans. be. And grueth the fame medpeyne to the faber that he mueth to the forme and that of the boughter to the mo Chiengicas ber. They hele and guarpffhe al maladres and fekenef les astellalla the wple p counterfetteth Cuculus. Tell me lurgyen who bathe terned the this good for to be lu the an popot and mapfter/mondefpe euery body with alblaftre and with that opnemente bele all maladres Thou arte a foele and resembleth buto bymthe whiche had the name of a phylycyon & coude no thynge as tous change the true fepence. Ind in this fate he counfaple leth a feke man of dyuers thynges a yet he neuer fame the lawe. Wherfore neuer rake the name of a good phys fyeren boon you buto the tyme that pe haue byfyted & fene the forlapo fepence ouer and ouer/and that ye may hele and quaryffhe all maner of fekeneffes a maladyes what someuer they be. And yf that pe do other toyle kno the for a certapate that ye be of the nombre of the fooles ofour flyppe Actynge bpon the tempellyous flode of & mondanytees of this worlde and be foly Me maylters. There be some phylycyens y knoweth also well the wa ter of a feke man in the botom of a mozter / as in an bape nall The other layth in lyke wyle that they hall knowe it in the bypne of a henne of of a lowe and ret they have as moche speence as a calfe. 

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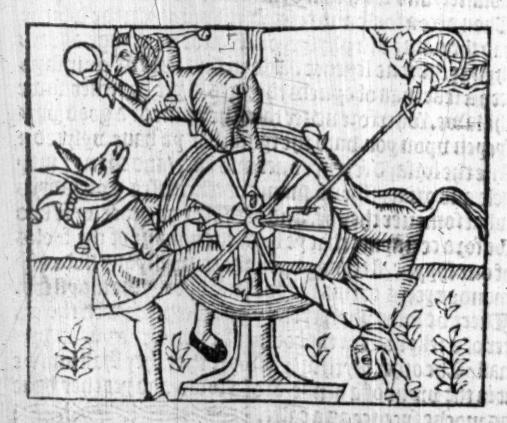
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Of thy dolozous departynge of the pupc fance of heuen.

Acuerman pet was so pulsaunt of goodes of of parentage
But that mortall dethe dyde hym daunt
Bytprocesse at some strayte passage
ye were he never of such eache
for he spareth not younge nor olde
fagre nor soule specie nor also bolde.



lob.erv. Eccle.gr.es



M pou proude fooles & whiche wolde surs mounte all other and thynketh that none is comparable but you come you folyshe pe ople and grue intellygence but my goodly documentes and saynges. Poore courages

obsignate in bayingloge and cleuate in the bamphable frame of pape. Lo gretely pe decepue pourlet forto fo lowe the banytees of this weedered worlderas if p work De mere parourable and withouten ende. Wherfore Do pe not conspoer that pe muste all beve. Cesar byde beve gent for all that by his puplaunce he was may fter of all the moribe. Indit had not ben by bis balyaunce after & be habbe wonne all his goodes he wolde haue conquered all the bre realines. De felte hymfelle puplaunt aftrons ge/wherfore he put his affraunce therin/and glorpfred hymfelfe/intozmentpinge the burgepfes of Bonte/and was to halfy to Conrte them for the whichethpage the crucil people flewelpm meontpnent by grete futoure What may one lave laue that his hye puplaunce fell in to grere ruyne & mylchefe. Allo Darpus apnge of Der imachai fes p which had to moche good a helde half p worlde a was not contente therwith but courpted other menes goodes wherforche was bannques theo by Alexander the whiche furmounted his papee. And because that he preteded to have other menes godes he was unclothed of his ryabes and lofte all within a Morte fpaco. Ferres zerres the mooft rycheft of kynges that habbe goodes mough & quo be Without blurppinge of other but he infacrate wold ma be warre bpon the fraungers of f reatme of Dattyque where as Xerres lofte all his knyghtes how wel that be bad a grete company/for his probe decepted nym/and fynably be lotte also diverte castelles and Chyppes of p whiche he was erght defplesaunt. Pabuchodonosoz Babuche bynge of Babylone pollelled a grete treasoure/and for all that he had goodes proughe and char he affred bynt in fortune pet bycaufe that he toke p honour from god/ and wolde have becozed bymfelle bygbly god transfor The Hyppe of. 12.1.

formed bym in the lykeneffe of a breft, and above fo fes uen pete entyerly. Alfo Blerander the grete bringe of all the worlde for all his conquell he bare with hom no: thynge in to the places tenebrous laue a farbeil full of iss bero byces and fpmes. Cpaus the grete konge of perles he 165 CO TO: whiche was never facrate to le p blode humanne theo leddehis hooft in to Chytare and every man ladde his wyle with hym/ where as they were all bestroped. The quenchab grate boloure in her herre/for m the blode of mero her loide/and of her men the deved of whiche was a har be thyinge and a cruell. Craffus that was not content to pollede grete tychelles tor fortune byd furmounte by alwaye i her fpecyal grace but he infacyable wold euer have more goodes lothat the dyldagned hym fynably for he lofte all his realmes fruaunce and his armyel & all for lacke of fuffy faunce. By the meane of whiche all spingdomes decapeth /fortytude /bayne mondanyte/ & cpehelle. Bome/cattage/mptenes/folyme/and all arece ben almooft fried by they perdycyons. And for the are te fones that we commytte amonge by Latyns, Tant fore aferde that we force a hammer for to breke our bos ores withall. A commerce with the the

detalis.

Eg.li.L.

C . 611 ...

#### Cofyzedeltynacyon.Ca. fitt.

The the whiche demaindeth the papee That he dyde neuer well deferue Deis a foole peuerle and nyie So to affector thoughe he fholde ferue And be lofte he woll not observe The bydopinges and commaundementes have be never to many rentes

Unatphesand outerwennactooles that Despute, (preth the thonges that peneuer beletued let the croweflee in the felde, and come and bes holde that the whiche Thane wipten in this present chapptre. It is grete abhomynacyon buto manto; to have bolence for to knowe the meruay! lous fecretes of the creatour and to enquize to fectoch in the type deupnyte. Is bow be myatt make the eleme tes and the moupinges of the fame in the fave. Ind in lyke wrie how he made beuen and erthe. The man fhol De not enquyie of luche thynaes/for it aperteyneth not to hom to for knowe luche thonges. But buto god alos nely is remytted the knowelege. By this occasion I wil wayte here of dyners popot fooles/that thynketh oftens trines on the hyghe operacyons of god/the whiche foos les haue they, hedes full of betuolytees layinge y they have intellygence of holy lawes baboundauntly. And by this meane thep remperte they bookes and lyke ins nocentes they goo and grue fence aboue the brothe and boly sepence and sappence of god/and that whiche we ought to byleue where as remayueth a flory deuyne p we holde all biderstonde. Ofhym that composeth the Grego. decretes and in every passage well reforme them and this man by the budestondynge that he addeth therto burea (onable and faile /arpfeth many erroures and he refpes/corrumpyinge/and bestropenge the hye sence by upne in enfolynge them to toutne the mozall fence D pgnozant focte I praye the and beleche f that thou gys ue audpence buto my wozdes. Wylte thou speke agayst Rabucho god/write thou entermet the against tym farnge that his purlaunce is not perspeem tomethenges abethe befrees p wolde pmee it in toother fence but may not The Apppe of.

len's. zittie...t rritu. g.E11. thei.rbi tritt.

restb.

And yf god hathe made the cauernes & belle for to pus nplibe tyaners in perdurably athat there is fome Dam ned/wylte thou laye that it is eugli done and that god Roman is not Just and that he hathe not perfete bounte. I tell the that goo bathe neuer taken bengeaunce of no body/ without that he hathe defecued it by obeyenge of the des uyllofhell. Allohe grueth no rewardes but buto them that hathe loued hpm and terued hpm for to them be ap ueth the hygh realme of parabyle/and to the curled the horryble paynes of belle. Anobe that ferueth god and Momanic observeth his commaundementes hathe no cause to be forowfull for he hall grue hym the Jores of paradyle for histaboure. Thupply the lunaryke toole that thou speke not agaynst the magelle orugne expuse that for ive. God hathe created the in this worlde to p ende that thou be pure and clene of sprine for co wynne his glozye De woll not that we be dampned but faued. Wherfore cefraphe thy tongue polythed with toule byces / a fpes he not fo curfedly agapuft god our creatour. Cake ens fample of the potter p whiche maketh a fayze pot and a foule pot all of one ecthe asit pleafeth hym. Dur lorde maketh bs fo whis handes not willanding we be com poled after reason. You poozefolkes that are not gradu ed in the holy pagene put not pourfelfe therin foo ferre that the deupli put many errours in your hedes /a then to argue with the doctours / whiche is proughe to leve pou in the gulfce of hell and to make pou to be brente lyke an herytyke in this worlde. 

To forgete by mielfe.ca.

Iv.

Dethat quencheth the flambes bote Dfan other mannes houle offrie Indletteth his owne brenne god mote De is a foole fo to confppre is owne hurte by foly Me ocfyze for he is bygne to haue bommage That well not bo after the lage



Monge you panozaunt fooleg & whiche bo in.l.colpa the the prouffyte of other folkes and leueth et.in.c.no peur owne bnooen athat letteth your ows ne boufe brenne and quencheth pour nepgh decle exe bours approche you nere pf that ye be not dronke/and come and le y englithat holdeth you. Who De pe de hathe coartacrons / paynes/mylerres/calamptes / las The Chyppe of.

line culpe



o colodii.
cuite, rec.
cobie.uii.
cute. rrriui.
lau.u ali.

it is agree bythonour and of they frende they make they enemy. And farethy he was never accollomed to have ony thynge of his frende to bycause that he sets teth not by hymit is gree shame to hym to saye suche wordes for he ought not to impose travayles a labous res so, to make afterwarde reprochezo, y he had prouss spite yt he will have dyshonoure of every body. If thou have taken rewardes of hym be make a amyable. Who will bidertake a weeke he sholde demainde good respences to the ende that the thyng may be honestly dos not should be suched to the ende that the thyng may be honestly dos not spite so despende to mothe he dothe hymselfe domina ge ys thou wyste have a nourge of honour be not ygno raunt of her necessives. And ys thou wolde attapue to

bonoure be fwete and ampable. Ilfo bethat apuetitip tell wages and wyll that they tranapil as modie as of eccle. they had grete wages be is ingrate whan he knoweth it for to apue fo lytell a proce be bath bis berteal reple te with folpe and auaryce and wolde euer that the wer ke were bone and pet one cannot wynne with hym of ne halfe peny onely. There be fome mayfters that with boldeth the wages of they leruauntes the whiche neuer fame ryche. And whan it cometh to be payed they well fave that they have bone them bommag or loft ty me/and well leve fallly to the ende that they? feruaun tes holde lefe they wages. How fpeke we of cytees in grate and fyifte of all of the ingratytude of Rome that by inimitie chaced out Camilus. Alas Bome hehad do au ne parete pleasure for to baue chaced then enempes /& for all that thou expulsed hym. And thou londe of Acty que hathe bone grete cruelte to Solon that was lo wys le. De gaue o the good lawes the whiche thou put fom Berndon tyme in executyon and for the remuneracyon therof \$ put hym in cryle without onv coulayll takynge. D thou Aveneque Esparte the whiche wolbe baue put a grete cryme bpoquo Juan Lycurgus/after that he had apuen the good tyahtes & good lawes Scoppon in lykewyle that was fo balyant the whiche kepte his realme fo peafybly and in fo good tranguplyte/habbe an eupl rewarde for his laboure/for the people of his countre confrdered it full surfydly.

Cofhisownepleasaunce. Ca. I.vii.

Approche pou nere all the hole route And beholde this foole full of tage The whiche doth stere all rounde aboute The shyppe of Inith his labyll his owne potage and myreeth his byly bylage an a fayre glalle ouer the fyre for his pleasaunce and his delype.



pproche you folysshe foles that kepeth p kechynnes pf that ye wyll do ony thynge b is pleasaunt but o the wyle me / for I have made you potage the whiche is ryght delyce ous yf that ye wyll taste of it. This foole let tynge his pottes to the fyre is so lunatyke that he taketh no hede to seumme them. And in semblable maner he is so Jocunde of them p whiche is but sytell in balure that he thynketh to be prudent for the beholdings of theym. He speculeth always in a glasse ouer the pottes in myre rynge his body face. If that one speke to his of his face

or of his worldome be well weke at auenture and of his merc to the wyfell manof the worlde. De thynketh that none mave be his pere Afthat be aroued be well ans Iwere to theymall. De thynketh that he is connynge in his sevence but in the maner of wanhope he hathe hise bearing to empty of peudence/and is redy alway to blur preacry body and in tokewyfethe name of god, and of all his farntes farenge that there is none in the world more beautefuller than be nor moore coungager / how well that he feeth the contrary in the glaffe. This glaffe is ence with hom be it in bedde Aepringe/or wakpinge/ etynge oppnkynge or walkynge. What Wall I fare of Dattycrous. And what hall I fage of Othothe which had grete glaffes in his castelles for to le his fapre face therin. Euery dape he byde haue his berde to the ende that there holde growe no more heere and also made it to be enounted with alles mylke. Thenke that that ans perterneth to the wrues/as a mprout/fapre forhedes the cultome to bynde they, beere with fylke and the nos fegry at thepreres or polettes tolles in they betchefes peked on hye they breftes well decked and they com nes there after. But at this tyme a forte of fooles blute peth all they; habytes by newe guyles. It it grete thas me bnto you yonge folkes for to were that p whiche ap perterneth to labyes. I am all alhamed to fe the fuper fluous garmentes for the one wereth that another thol de were. for the man taketh the habyte of a woman / & the woman the habyte of a ma and all is nought. Pra malpon made a woman of stone the whichewas lo wel composed/that the semed better alyunge creature tha ony other chynge a fomoche he behelde her that he was taugilhed in ploue of p woman. Racepusalio foz one The hyppe of. D.ii.

lyght was ceuelly punylihed/foz in lokynge in to a four tapue he lawe his owne face/and wende it had ben his love Echo/and as he wolde have kylled it he fell in to p welle, and was drowned/wherfoze loke not in no glate les.

Of daunces and dysportes.ca.

lviit.

With men and women Jousse and syngeth by contynuaunce foule songes tull of rybaudze he is a peruers foole truely for therby is moche sorowe wrought Bothe in dedes and also thought



Ertes affulked of you folyfthe dauncers/ pest. approche pounere mpne inftrument/ and pe mape lerne another Daunce. for I haue an instrument swete a melodyous. These bauncers as well ponge as olde/ben repus ted furpous and folythe. They have grete payne and laboure by infacpable daunfynge after the fowne of the foly the mynstrelles. Echone of them taketh a wyfe by grete dyffolucyon. They be confonaunt to the Daurdes whan they grete instrumentes sowneth and holdeth thep; furoure for to daunce / as the preestes of the tems ple of Mars that dyde they boluptuous facrafpces to. Dpooze foole that remeueth thy fete lo often in p Daun Digea.b ces without ony cespge. Tell me what prouffyte, what guerbon of what anapil marte thou have therby. wha aduette i my remembraunce the dysportes & playes of dauncers men and women. foz all conclusions I can alirgi not fe by no maner of wape but that the ende is ryghte mplerable and buhappye. And all compachended well/ there procedeth from them many inconveny entes and bolours/as I have redde in erody of the chyldren of IC sabell that were tryumphaunt in the loue of god in des ferte/the whiche baunced Joyoully in fappppinge and leppinge aboute a calfe that was repled by boon a high pyller. And even fo as god had maunded they were pu nylihed fecretely. Alas and all was for that curied baus lynge. for whanfolkes be replete with mete and orpns he pe thatt le them baunce and lappe in makyngegres te gambades by inly talente as wel men as women/foz tohan they befull offatte morfelles and of good wyne thep fonde women the whiche be pleafaunt and with p darte of loue they be impteniand iwalowed in a pytter The Myppeof. D.III.

pape ensueth it & bycpoulnes for they ben comen but for loue buto fuche perfonages. Euery body loueth and ferueth Clenus as moche as they mage in commpttying many cupiles and lyby by nous playes in kyllynge and cipppringe and is neyther marchynge noz demarchyn ge but that they thynke theron. There is nothynge that maketh the loule of man bymynyfthe moze/and defcen de buto dampuacyon. This contampueth the spriptes organykes and the stomackes of the dauncers. They be alwayes in noyles and bothe but crye in conftrays nyinge they boyces callynge they boluptuous regar Des upon the woucs and may dens. And tozto desporte them the more they go into every place , foo that with grete papne the timples is ercepte. Ind for thes buhap pp dauntes cometh grete myscheues and inconvengen tes. Aot alonely to the laye people but allo buto p clets kes/and them of the chysche for they baunce also bow well that they? thoughtes be bettuous pet they be bes ten downe with mundanytees and ben fene repone in maladyccyon. Digupte holdeth euery daye chyldzen / & ponge may dens be nothynge endoctryued as they wes te in tyme palte they can no more bertuousnes nome not honour not amyable speche in the worlde is nothin ge but synne. All men as well on werke dayes as on bo lydares daunfeth ye und they that by fo auncpent that they mave scarcely sustepne themselfe enrageth for tos daunce. In many and dyuers wayes it is but bycyous nes in mounge they corporall bodyes after the melo drous armony of the instrument. Bozethan a thousan de myllyons of euglies is done at the daunces for a not table ma that fende with his doughter of with his wer. fe a grete forte of galauntes spekynge many opsiolate

wordes kyndelynge the tyre of loue. Ind after they be so ardaunt in loue that all they, bodyes is tormented therwith. Imonge you ponge may dens that puttethal your curpospte therin yfye wyll sque without byce see that thynge.

### Of players of instrumentes.

lir.

Doho gothe aboute enery nyght
Playenge on instrumentes swetely
And syngynge songes by the lyght
Of the mone melodyously
Before his ladyes doore truely
He a soole endurynge colde
Whiche he shall tele whan he is olde



The Myppe of:

Diui.

Uters on instrumentes that renneth on the inght aboute come and playe a balade before mp booke and pe Chall haue a celeftyall remars de. I wolde haue made an ende of mp fayns ges for mp bolunte was descended on the ban ke of the fee / where as I sawe a grete companye of for les that gothe by nyght. Thenne toke Imp pennerand wrote of the as Joyde of other. Whan every body was at reste/these fooles made grete noyse whiche noyed so re the poore folkes that were at refte as well men as wo men/for they goo cryenge and rennyinge from Arete to Attete makpinge druets longes and playenge on many instrumentes lyke as fooles that have lotte they; Cenfu all writes. They lynge bycyous longes and baladyes. Sometyme they have bycyons by night that be tright horryble. Potwithstandpinge the Wete instrumentes, and the longes of they go lyngynge oftentymes of deus menybes. And for all they melodyous Instrumentes/ pet they trouble them fore that be at refte by caufe that they be not in they, houses. And it behoueth them often tymes to calt flones at them water ye and the potte with ppffe/for to chafe they maway they enduce coloe yete/froste/snowe and rayne, D poore fooles wherfore rejoyle you your felfe for to remie boon the nyght as to leg/a bureasonable beeftes that were neuer wose. The mynstrelles be not alone boynge so. But the ponge and Topous men/gentplmen/preeftes/relygyous me/ and monkes/Dopinge on the nyght all thynges Dyfordynate The hulbandes that hathe they cultome for to accoms plyfibe they curfed toyll and macule they marpage leve they topues in they beddes without ony confolas eyon wherthroughe oftentymes they be dy sposed to by

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coulines by his envi example. Who fis inathed ought Journal to kepe they, why we honestly and peasibly mynystrings but them all that is behousfull and necessarye to pende that ye grue they minne occasion for to be envil. For oftenty mes for tacke, they be by croully dysposed.

# Cofbeggers and of they banytees.ca. lr.

Mohiche am a poore almes man Haue grete fere to encreace lygnage Bycaule that I nothinge get can To helpe my felfe in myne olde aege And my chyldren in theyr domage Boynge aboute from doore to boore grue your good almesse to the poore.



which gothe beggpnge from boze to doze / a apleth lytell or nought/with lame men and crepylles / come buto me and I shall grue you an almesse saluberryme a of greete bers

tue. The mendycans be in grete nombre / wherfore 3 myll declare buto you forme of them footplike condpeys ons. Thele fooles the whiche be loude in thep, copposal bodyes wyll noury (th and kepe Dyuers chylozen 3 by leue framely that they wold not have they lyues in this vale of my lerge other toyle. The mokes have this myl chefe and p clerkes also the whiche have they coffers, ful of grete rychelles and trealoures. Acuertheles pet they applye them felse in the offee of the mendycans/ in purchalpinge and beggynge on euery fpde. They be a grete lotte replenylihed with buhappynes layinge that they lede they lynes in grete pouerte and calamyte/& therfore they praye cury man to grue them they 2000 almelle in releafe of thepz papneano myfezpe. Andyet they have golde and fyluct grete plentye but they will spende nothpinge befoze the compin people. Dut logo The fucty fe hathe ordepned that almelle fholde be dyf trybuted and gruen buto y pooze folkes that pollebeth nothinge and that be indegente to the ende that they tyue here to the laude and praylynge of our lorde Thefu crifte the whichethynge is erght pieceous before god Somtyme the curled taketh the almeile of the poore in opgente. I fpnde grete fautes in the abbottes mokes papours/chanons and couentes for all that thep baue rentes tenementes and postellyons mough pet as fol bes beuopde of sence and biverstondinger they be ne uer lacyliped with goodes. They goo from byllage to

byllage and from towns to towns berpnge arete bage ges bpon they neckes /affemblynge fo moche goodes/ that it is grete meruaple and whan they be in they res lyayous cloyders they make theym bylene of they baue had lytell ayuen them or nothynge for god knoweth they make beuen there in the countre. And by this oca calpon the poore neop bathe none almelle /or elles it is but fmall. There is another forte of parboners the whi che bereth relyques aboute with them fabulynge po re folkes for a pt they have but one poore peny in they? puries they must have it. They gadge togyber golde & foluer in every placelyke as yett grewe. They make p poore folkes byleue moche gape gere. They let & febers of the holy ghooft. They bere the bones of tome oced bo by aboute the whiche parauenture is dampned. They thewethe heer of tome olde bogs lagnge that it is of b berde of the innocentes. Ther is an unumerable lyaht of fuche folkes and of bacabondes in this realme of ens alonde & whiche be bole of all they membres a mouth te wynne they lyues honelity. Aotwithstonogae they ao beagginge from bose to dose / bycaule they will not werke and patcheth an olde mauntell of an olde gold; ne with an hondred colours and byndeth foule cloutes aboute they legges as who fay they be fore. Ind often tymes they be moze rycher than they that gructh them almelle. They breke they chylozens membres in they? pouthe bycause that men holde haue the more pree of them. They go wepynge and wayngynge of they bank des and counterfettynge p lozowfull prayinge for god des fake to apue them an almelle and makett fo well & postrytes that there is no man the whiche leeththem but that he is abuled and must gruethem an atmesse.

the is some stronge and puylamt rybaudes the whiche wyll not taboure but lyue as these beggers without doping only thynge the whiche be dronke oftentymes. They be well at ease to have grete legges and belies even to the bonis for they wyll not put noo medyeynes thette so to bele them but some envenymeth them a dyners other begylynges of whiche I holde my pease. D poore frantyke sooles the whiche robbeth them that hathe no brede for to ete and by adventure dare not as he none for shame the aunceent menspoore wedo wes lasars and bignor mensalas thanke theron for truely ye shall grue accomptes by societhen that created bs.



Of condycyons/murmurygnes/f grete puhappynes of wyues. Ca. 200 lc.

Twho that in his mynde both compasse To tule his wyle after his wyll he may callo soone make an asse knne a wallap ouer a hyll for the always wyll have good steps and also soone do after them as drylle a stayle to Therusalem

Adectionde what I will reherfe buto pour folysche fooles that knoweth by experpence the curlydnes of woues. Also woues approche you neve and pe shall here good and sen tencyous doctrone. App berses doctes and sencyous with my goodly scryptures woode of woues



alwaye lave grete praylynges and laudes as moche as of the dpurme aungelles for of they nature they be five terand ampable neuertheles oftentymes they chauns ge takpinge Chrewdnes and falle condperons. I mape not deferre my lorypture wherfore I mult wryte a chas pytre of p women for of thepr curlednes Tcannot bol be mp peas. I have loved and thall love alfo longe as I pue the honoure of women that is bertuous but I hall speke agapuste the speeded women in all my way cometia. tynges. Comelia the boly moder of graccus was wyf le and constagte lo moche that her grete bertue & wyls eccle.rr. dome resplendy thed amonge the good women, but I thall blame the curled also longe as I lyue in this wort de. The woman that is noury Med with the pappe of Ecclesibi. noblelle and lappence/yfthe be dyfcrete/it is moze treas four of her than of all the cychelle of the world. A She

bothe not corrumpte herselfe tyghtly with byces and fynnes. If this woman be angepe agapult her hulbane de the well wreke it on her feit. We ce de of the konge Als fuerus the whiche had commanded that the Debrewes Cholde be put bnto beth. Whan Defter was aduertpled therof, the whiche was regent of the countree, the cas me buto thekynge and belought hym to graunteher a pety yon. And he graunted wher. Then the preged ho that he wolde renoke his fentence p whiche thynge he dyde. And by this meane the preferned the people from cruell bethe. Paball was moche trebe and vallall buto tynge Daupd. The whiche kpnge Daupo sente hpm worde that he fholde lende buto bym fome of his goodst And he refuted it. Wherfore konge Daupo badde that he Cholde be Clayne this goodes taken from hym. Wha his wyfe Abygayll kneweberof The toke brede wyne fleffhe and other bytaylles & goodes and bare theym buto kynge dauyd in prayinge tym that he wolde ter frapne his weather and prefented hymrhe goodes that her halbande knewe nothenge of. and whan he lawe f constauce of this woman he pardoned freip her busbas de and withdrewe his men agayne. Suche wrues be to prayle. The wyfe that is chafte bathe all good bets tues in her She ipzyngeth and flozyllheth therm lyke p herbes. In dethe cyme Gereptenoplihed in her bous ie. Oper biderstondunge dymynueth not i nepther in scrence/noz in vertues dyugne/to the oppnyons mone daynes the grueth good antweres who may biderflan be them. And in conclusion the engendrechall good ber tues. But also of the cursed wrues hisonous and bil pytefull the whiche had never good talente to bo well by theym is proceded all & cuylles that ever hath ben bo

ne in this worlde. Salomon the whiche was condpero ned better than ony wyle man that euer was for his re no wne is sprede ouer. all the bnyuerfall worlde And al for apupage countabil buto a woman bele and belbos neft. And toz all his wyldome he adozed an poole in fe paryinge bym from the creatoure by that foly. Dyuerle women there is that ben ryght cruell and pecuerle the whiche accomply thethall they mondayne pleafures? callyinge out benymous wordes for to destrope the gos de renowne of another. She is of fo wylde condycyons that thebereth two tongues of whiche telleth withoute onp cellynge mo lefynges/than berytable wordes - It is wipten that they be descended from Dritha and his femence they clatter alwaye in by ffamynge some body Lorde god thou befende bs from thefe wpucs that has ue lo cruell tongues and than be lo by fpytefull to cuery body the whiche neuer dyop them offence. This byle & foule turbe of wours creeth at enery hour of the nyght If that the be in badde with her hulband the wyl mur mure agapult hom without ony cellonge in doynge hi opuerle numryes. And the poore manteleth almoof all his fenfuall wettes for inwarde forowe, the counterfet teth the madde woman be the pongeoz olde to the ens de that he agree buto her peruerle well. This folyline man the whichethynketh i hymfelfe to be moze wyfer than ever he thall be fuffreth ber and pf that u happen that he repreue her, the well by sprayte hymiand blame bym in ymagynynge wrathe agaynfte bym the well breme a Daungerous Depnke for to make hom be put in a darke paylon layinge that he hathe muryed p byinges persone by eugli reporte or p he hathe Colen some then ge/oz murozed/a wyll pretende to make bym bellayne.

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breuelythere is nothpinge fo baungerous bito a man as to hauca curled wyfe. We rede of Amphyon that by the meanes ofhis wyfe deved. Calphurnie postuled in phuenia. De poffp courte of whiche by ba grete bylhonour for the thewed her ars to the Juge. Wherfore it was orderned that nes uer women fholde postule were they neuer so prudent noz wyle. There is nothynge bpon the erthe lo outragy le.rrb. ous mor lo curled as an Irefull woman the is replete with the furoure of a lyon moze peruerle than p trare. I neuer fame norneuerherde fpeke of a thoge that is worfe than a woman whan the is fet on it. As it apper reth of medea that betrenched her two chylozen and & edea be a. made Jalons bucle bre. @ Prognes bybe morle for bp rogue de a caule that the wolde be auenged boon her hulvande te reus that had broled her lyfter fie cut her lyfters tons que of that was called phylomena, the flewe her Cone,

> the whiche was arete cruelte. Indafter We made hym be foden bopled and rofted and gaue Tereus byin to es te. Junenall the whiche was a dyfcrete ma hathe fapo moche cupil of women/and auopde/and opueric other. To take it well we maye faye that the hadde her bert in a lappe enupromed with Marpethornes/replete with bytter galle and byle lycour. That whiche is macplate in the breft compage by to the mouthe whiche dyuers persones have touched that he reproched byle and dys bonest and engendzeth a thousande opscozdes / the ens fecteth the condrepons good alyaunces farth and cha tyte/tyghtes/and grete Cepences/and fageth breyoully of her maryage. Juno the whiche kepeth the good wos men from maculige/can not withdrawe they peruers and curfed well without haufge dolour in herfelfe cof mynge agaynste the holy farth how well that she is in faculte of love accompanged to her hulbande it is but

aiding,bi. th.

abufron at the leeft of there two hertes comorned to Innene apper/ior the one a the other is opfferente, for the myl ao fately gorgroully enfuynge grete bobances , epot tours and grete dpipenders by the meanes wherof the poore man can not furny fibe it with al his goodes. And thus the tycheffe is spended in suche topfe that he leseth almooft his worte. Ther is the thynaes that ercedeth all other and perthe fufteyneth them all thre but it aps pertenneth not that the fourthe be fustenned. The frist is the fernaunt that becometh mayfter. The feconde is the fecuaunt that is alwaye dronke. The thride is any

fethat is furyous and full of debates. And the fourthe

is the mayben full of prode that is herytour of her lady

or maystresse, Suche a mayben thou ought to eschewe

and fice for the anucth oftentomes divinke for to divin

be wherin repoleth benym an in conclusion fever bee

ware of the fempopue gendre. Beuolue in your invodes

the curly ones of a grypyne. I that specyfy buto you of

the Danybes they were frftp fysters all marred the

whiche by a compu affente flewe all there bufbandes on

of frast noght of thepa marpage/saue one that was bers

tuous prioughe. Alas Lucrelle Where arte thou goone thou wolde not for nothinge have maculed then benou

ce. There is but fewe nowe adapes that is bounden w thy chaftyte. In tykewyle there is not many photocib the courage. But loner in all places and waves there is lene Thades by hepes lubapke as lopne. The chaft ry abte thynly fowen. D Cathon thou was happy to have founden the wyle Pozcya. And thou Agamenone was buhappy to have foude Ciptemestra. Euery body wolf de fayne fynde Sabyna . foz it happeneth oftenirmes

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that the man fyndeth an eught wyfe, 23 y the meane of p The Opppeof.

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whiche he is allured to be happy of fyndeth a wyle wyle and a dylcrete/and a well by spoled for to kepe her fayth a trouthe to her hulbande suche wyues be worthy to be put in cronycles.

#### Cofthe puystaunce of foles.ca.

rlii,

The fooles laye they have pursuance Bycause they; tentes is wyde and large havynge goodes golde and chevaunce for to make warre at every tyde On lordes and knyghtes on eche syde Be it for eyght or elles for wronge They dystrope ech other amonge

nica. B.

Ther foles there is yet /p whiche for they tychessethynkethto be wyse but pet thep be pointes. Thou superbyous fole wenest thou for to pollede many lepences bycaule of thy rentes and herplages nape for thou resembleth buto a blynde man that walketh all alone/ a wote neuer where he gothe. D what good happeneth oftentymes whan that I thynke to speke of the foole and declare his crelente dedes that prapfeth a loueth hymselfe of his prowesse and balyauntnes by a foole/a that wolde be to curyous thynkynge to afferme his hye prapipnges also wel as yfit had ben a prudent man. De faythe that his londers well fortuned and that no man map wpune it were it Myres Jason og Eneas le wel it is garnylihed with noble and balyaunt knyghtes/& tacketh nothynge. The wyle man mounteth not lo hre but without makinge relacion of one thenge taketh &

trme as it cometh be it evche or pore be is not abaffbeb Ind thus be repleny Thed with bertues kepeth his real me in peas and buron. The londe where as is a ronge. kynge of prince is not well fured for he can not gouet ne it dyleretely. Ind his counfayllets entenbeth not fa ue for to cte and drynke nocturnally and in dyutten's gaudeamus. Dis londes his goodes delli pered. This foole is let in the lyege in herte for to mynpftre to encry body Juftyce and equyte of p whiche Juftyce yffucth epaht. De tournett the lawes at the bolent of some eupl persone/and maketh lyght Jugementes pf he have gos de frendes on his party. Symplynelle is wel adnychyl led and the ryghes that ought to be egally marnteps ned wherlis made opprobrous fautes. Jam aferde that they enfue not the preftes that accused fagnt Sus fanne/how well that they had moreature and reavon neuertheleffe they wolde accuse her and blurpe ber w blame. De folowethem of benadab that achab had pos myled movempinge the good alvaunce that they hadde and bpon the fapth to recourne as papiec/agpue wave buto the conquelles that were done at achab. And his faper in lykewyle the whiche wolde not kepe his faythe and his promple. Dr the curled travtour Tryphon that budet dyffymulacyon decepued the good kynge Jonas thas for the artes that he recepued of hym. for he mas de Jonathas and all his men in grete lamentacyon dre in the cyte of Ptholomapde by this that he coude have no focoure. Bychelle maketh many men bere / a Delitos peth many cytees the maketh many thrnges ain byle neg reverfeth them the Decepueth all the moribe by bet cautelles for the adnychylleth & consepence farth and ference and pacyfyethour superyours 3 magystrates. The Apppe of.

b

Query body payleth it and hououreth it and thortly wo outreason bothe many englies. It a fole have treasour he thall domyne about the other and thall lyue in try us phe by cause of his rychestes.

#### Dethecure of altronomye.ca.

lriti.

The is holden a foole truely
The whiche putteth his bely cure
To calke the sterres in the laye
And all they, natures to procure
In pronostynge as he were sure
Of the tyme the whiche is to come
That he knoweth not all nor some



Strologyens that seculeth in p planettes and in the sterres approche you nece and come and make a pronostycacyon in my sastyre. Naynastronomyers that is not btyle in no good thynge machynas y ques aryols

les and the reasons of al them that honoureth the fter tes. If that there happen ony lytell thonge buto a man they wyll expole it layinge that the elementes dylpoleth it be it good or badde. There is druerle that enforceth themselfe to bo it. There is so many in the worlde that thep be almooft innumerable and bo many cupiles by that foly Me scrence and saythe that the course of the ty me to come refteth all in the constellacpons of ferres/ They be to wofe that they knowe the fecretes obscure: & caules of all elementes of the grete mournges and by they boluntaryous well thewetheupdentiv they are; te folyfchenes by tellringe what thall falle every days. They laboure excess quely to beclare or expowne in gres te erroures dpuers horryble thynges. And they specule in the sonne and in the mone a in they dyuces moughs ges. And after thep; toinpuges they auaunce they; fpe; thes layinge that Saturnus is the worfte lygne of allie that there is grete opftreffe bnoer f fame . Saynge mos re ouer that Mars franyfreth plenteous people & Mall. be ryght eurous in batayll. Sapnge alio that Uenus is a Jopous spane/and that buder het is all welcome bus to loue/and lybydynospte. As moche sapeth heof Ders curp. Of Jupyter they say that he is pyteous. And that he the whiche is borne biber Saturne flat by optyget tor to stele and that mayntepne lesynges and buhappy nes. Under Wars he Chall be in bataylles and Chote in a bowe. Reverthelesse oftentymes we se that the chylde The Chyppe of. 10.m.

of whom I fpeke cometh to perfecepon and Departeth not from his house /a this fole reputeth brm luche. Dir upage man in this worlde put not then buderftondens ge in suche barnethynges/but do wel and be bertuous and have no fere of luche thynges for god the creatour compacth ouer the elementes and opipoleth therm afe ter his pleasure. Come hyther poore foole what furoure and what begoure hathe taken pathat ipeketh of phpe ordes of our loade goo the creatour. It femeth for a cers taynte that gob hathe chofen the for to tell his fectetes. Te appereth suppently that thou arte beuopbe of ail go De perrues/and sepence/thou arte blynde/wylt then ha ue other lumpnary leue these abuspons and take pen tyere wave of bertue and prudence. Leue thefethpinges buto god for to dy spole them after his mercyfull pleas fure. Let hym gouerne the heues/ the fyzmament and the erthe for yf he wyll preserve and defende be what may the planettes of the flerres prenaple agapufte bs. for by his dyuyne and infynyte clemence he may delys uer bs from all conftellacyons and fortunes. Tome wayteth of the natyuptees & byathes of chyldren / coms prehendinge ferres and planettes , the which is fene, faple oftentymes and all is not true that they thynke for we have that the wyfe man dompneth about & fters ces and planettes.

4.51

EDfhymthat wyll wzyte and enquyze of all regyons.ca. rlini.

The the whiche mesureth the grounde The hearns and the clymates all

And the woulde whiche is all rounde with the planettes (upervall Dyffplaylyngeour loide eternaff By compaplyinge to folylithly The maner 3 of countrees truely

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Phappy fooles the whiche thynketh to have intellygence of the amplenelle of heuen and erthe come and mesure this chappere and ve Chall comprehende thynges that ben bevi le. whis foole is replete with foly othenketh to melure the erthe with a lytell papie of compale and all the reasons of folkes. They delyze to knowe all the moupages in p fage. I grete thyange that appeterneth not to no mortall man to knowe. Ind themot p ferdeft nacrons of the worlde as in pperboreus where as is & arete wonde of colus. De melureth Aripe / forto come prehende the countree and people with all the regyons subo of the worlde. And p profoundyte of the fee. All the ples with the enhabytauntes of whome the grete strabo Dos the founde hym in his booke where as he hathe wayten all the worlde as it appereth. D foolpfihe geometryen tel me wherfore thou takelt fo greterhought to compre le suchethynges. I sape to & that thyne buder fondyns ge is bympnyffhed/and beftroped / wyltethou do moze than Plynyus that made his booke of this fcyence. De was a grete clerke/but pet he put in it Dyuerle grete ers toutes. And in lyke wyle lo dyde the koge Ptholomeus that thoughte for to haue made more than all the other. Thou laboures in bayne and hathe not thy herre clene and pure and yet thou leues the good way for to holde the bycpous way. The thyrde the whiche is buknowers

Of preches that never had ben manyfelte/was the not founde with the eye/and not with the herte There was one that knewe that the yles of spayne was enhabytant wherfore he asked men of kynge Ferbynandus/and wente a founde them/the whiche syued as beeftes.

#### Of hym that wyllnot be a foole. Ca. kv.

Doct appolline ones dysputed

Bycause he passed the passage

And in the same was poluted

for a soole he was reputed

But he woldenot therto agre

wherfore he was stayne as remaye se



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Otheronge and holde/poozeaudryche/and prothe you nece my fatyre, for certainly of meere that pe approche pou not / pe that be flapne Danbia tor pour obstynacyon and per pe that be to: Tunene les euer after. Euery foole holdeth this na Gene

ture beinge in obitmacron not takinge wilfull this pact declere ence binder good fayth and loyall belyze. @ Daaccia ti Dapie. was grete pyte that thou was flapne as a calte b was Datate abuled with the harpe of Dapheus the which put the in paer.rie. to that foly wherehoughe thou lofte thy (by une & thy Calir of lute. By the example of hom dyners footesbe loo oulty, nate thynkynge them felfe ryght wpfe and prudente & well blurpe the other. They le not the other murped w theyr obstynacres and mockerpes , the tobicie they ap percepue wel neuertheleffe they be fooles tog they then ke that it is playe. And pf they le them purpente many fraudes and detraccoons of them and flattepes hijey wyll byleue that it is trewe. Pf that ye woll knowe fuch folkes that have a spone of fely in thep2 hedes. Ithou hafte ben tyche and that thou hafte yet thy contrestull of eycheffe (doubte the not) for thou Chalte have kynne! men frendes and felowes proughe. And whan thy tre cheffe is gone thou Walte neuer have frende noz konne for the poore man hatheno frendes. T Spende not thy goodes at playes not at none fuche dy iportes be not p prodegalytees for thenne well good men fice from you Whan thou halte dyspended thy goodes in the whiche was all thy trufte/rychelle thall leve the & poucett worl affayll the and enery body Chall blame the. Thou write require some frende for to recourt the balarde but that that be to late. Thou had goodes ynoughe for thy lyter and for to have focured the frende and thou hafte all The Chrope of.

4Bccle.ris

bespended and cosumed in shorte tyme. Thou arte a for le for thou shalte fynde none amyte/syth that thou posse deth no goodes. Frendeshyppe is now in the purse/for who hathe no monye hathe no frendes, and yf they were also wyle as Salamon, and have no monye they be but fooles. And yf he were a kynges sone or a prynce/freshe have no monye nor possessons, he shall have not ne honoure nor reucrence.

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Of them that can take no playe. Irvi.

And fooles the whiche well with chyldren plape
And fooles the whiche be of one forte
Of mylfortune beware alwaye
Bycaule ye maye have good reporte
And frome all byces you deporte
for one holde ever perplies drede
And purvage therfore at a nede

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Deth no playe/come a playe you in this charpeter a pe thall knowe what playe is/pour playe is loodes playe / pe wyll playe a well not that they playe with you. For who that wyll playe with fooles/must be pacpent and endure all they folges. Who that wyll playe with chyldren muste playe moderately with them for they p whiche can not endure no playe/sholde neuer put themselse in play. It is grete soize to playe at a playe at to be angree in play ge it were better for to leue the playe. Cubana sole is

Dionken loke that thou place not with hom for then is south he daugerous. And for to laughe at his pleasure be topt byffame good men wherfore they the whiche wel play with fuche folkes mult luffre aendure all thep; bapus mordes. Who that well hunte at grete beeftes / he must have fronge and myabty boundes of dructs fortes many enornnes of opuces factons and then chace the beeft to the ende that the entre in to the cordes and gyns nes. Di pe polde affemble many prudent men togps Der re must proudke them and focke tygorously buto them. But to the fooles ve must bo the contrary in fpes honge louely and fwetely buto them / for compuly thep be lyghtly angeye. I fave not but that there none is fo wefenoi fo ampable but that they may be angry wha that freele wordes be fand buto them buder the colour of some amyte wherthorugh oftentymes sourbeth gres te noples and bebates and enfueth moche eupl. Reuer the leffe be is ryght cruell that rendzeth enmyte fozamy te. It happenethoftentymes that whan one gothe wa foole he well make eupli ouerture by his propre nature De the whiche well be prudent ought to be defcrete and wyle and then thall he have grete wyloome and perfy te constaunce/and so shall pe be reputed topse men/and ps. erribit. they that go with fooles Wall be mocked of cuery body/ and thall larethat they be fooles lyke them. Thefe foo. les be meruaplious for they be amby cyous dy feernyng good or eupli. They well dompne aboue all other / and well take grete rewardes for a letyl thenge. And for al that they faders is auncyent they put them alway bac be all other inly be wyle. D how a man was angree whan pemperour cryed that every man Cholde honour hpm a p marbocheus kepte it not/for afore his epen he D.U. The Chyppe.

same enery body observe it. Wherfore he that despreth to be called sholde see frome fooles. And by this meas ne pe may chave good renowne and be called probent.



Of the impacyence of somethat wyll not aby de but wyll do eugli. levis.

He the whiche is to varyable

We that can not with none agre

And hathe his mynde to reatonable

In imptynge men of eche degre

He is o foote for certainte

And of he fall after in nede

He can blame none but his owne dede



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Dme and rede in this chapptre folyshe fol wathe kes by whiche be expulsed from all good ber tues thynkynge to domage other folkes a hurteth themselfe. This folyshe companye doth many injuryes but other folkes and

hathe none aspecte buto there owne byces o whiche be fo byle and fo abhompnable. They wold not that other men Cholde lave halfe the reproches that they lave buto them. They wolde be madde were it in play or otherwy le. I praye the that thou speke not at auenture for wha the wordes is departed out of the mouth they be lubie cteg buto the forfand wordes and hathe no rest but ren nethalwaye whan they be oute. The mooftstrongest of the worlde can not retraye them in agayne . Thruke p thy tongue speke no daungerous wordes but wynne bettues and beholde then exemplance/the whiche then ge ought to be done. And neuer do unto an other p whis the thou wolve not he dyde buto the. And yf thou wylte put p other in to the facke behold what grete euplithe mouthe bereth for it is more burte than all the other. D pooze foole beholde thy specke to the ende that thou dyffame not thy negghboure. For oftentymes they mas ke a pytte for other folkes and falleth therin them felfe the friste of all. As of Amon that had done druers eurls les buto Dardocheus the whiche was a wyfe man and a prubent. This notwithstandpuge he made a crosse for hym/or a patpbulapre/or a gybet. But Amonfor all his cautelles/4 buhapppnes fell therin/fozhe washan aed without onprespore. It behoueth in every cale to confpber and chole a good meane leupnge betraccyons becepepons offipmulacyons fraudes and extoreyons for he dothe not well that putteth his affrance in them. The Chrope of. Dui.

bycaule that there is some that maketh to taste a bytter droppe in promystes truste you not. How maye one aps perceyue by syght that a man hathe good fayth in hym. One can not knowe it. If that thou lodge the with hym that hathe enuy bounthe I praye the answere hym wy sely for be thou neuer so was thou can not knowe his secretes. These an host at thy pleasure ete a drynke har dely in his house a haue no fere to have ony hurte for all that thou arte a foole ere thy syll but a thou knowe that he is not for to socoure the to the ende that thou be not decepued eschewe hy for he laugheth in mockynge of the and desyreth thy dethe.

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# Of unpuruayenge for the tyme to come.

Twho that spendeth his tyme in wast without seenings of sappence To come to god he hathe no halle whiche is of so hyghe excellence for but in youghte he make proupdence And in somer gadre and spare In wynter he shall be full bare

slue oute where somener ye be buputual ped sooles, and come hyther hastely and be noo moore southefull but oplygent for too here my sainges. Who somener in the tyme of somer gadereth not for to spue in wynter by is of the condrepon of the beer. De is a foole that is so southfull that he wyll not puruaye for the tyme to come, who is he that wolde doo as a beest conspderinge his suplito come, and thy nke not for to gadre goodes

for his pasture in tyme future. The that thenketh not theron is a foole be he neuer fo youae for yf he bo other wyle he marreth his body and goodes / for he purpens feth not of the thynges necessarye for hym/nor of thyns acs propyce, And wha indygence sowneth hym pouers tecalleth bym / mpfchaunce foloweth bym / hougre ats ternethbym and all byle chaunce. Dener he thynketh on the tyme to come but palleth his youthe in transps tory thynacs & folylibe dylportes. Is it not arete inco nenpence alas pes for the mpschaunt Golde not haue aspecte buto the other for pf he do he shall assemble no goodes. Take ensample of the folycytudes as farth the tople the whiche thynketh on his nouryllhynge and at ter thynke on his lytell chylozen/too the ende that in the tyme to come they have no ende. Whan thou arte in foo mer gadge thy fruytes & thy goodes for to lyue in wyns ter by to the ende that thou and thrne peryllhe not for defaute of prouplyon. Also they that have thought eugl ly on the tyme palte and hathe put al in oblyuyon and hathe had there bettes fo harbened in mondagne pleas fures that they flepe all the fomer in the fonne without gaberynge ony good . And foo they put they? lyues in extrempte by they? flouthfulneffe, and feketh noo goos des. Pf luche folke haue none other goodes noz londes/ they have they bertes in grete thought in grete mples tye a pouerte. De rf that they have fpended all by eugl thynkynge on they necellytees as fooles doo eftentys mes. And after mult fell his londes oz other goodes foz to lyue by and in the ende becometh myferable. Alfo he the whiche maketh noo proupfpon for goodes in fomet Chall haue gretenecellyte in wynter by extreme pouers te and mpferpe. Wherfore I praye the take enfample The Chrope of. D.iii.

at h pplingres that gavereth in somer for to live i wons ter with. The hony vees bothe so in lykewyse. And by this meanes they perylshe not for hongre in the frostye wenter.

Ofpleaders in iugement.ca.

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Twho hathe aspecte to dame Justyce Bakynge complayntes dolozous Askynge her tyght whiche is propyce Of all men beynge vertuous Peruers curied or malycyous But the soole blyndeth her by sage By faile sentence full of outrage



Die curraunt than the wonde renne byfo: Warben re dame Juftyce foivilhe lunaryke cryers the whiche maketh to grete tumulte before dame Justyce and ye wall knowe how he is a fole that maketh tumulte befoze Dame in. bin : Jultyce. All cryers before Jultyce be worthy for to be punyliked with greuous payne. They do no merytozy ous dede but maketh perturbacyon in the confostore with they novles and cryes whom the Juges prayeth for to kepe scrience but they well do nothinge for the mozey they be bydden holde theyz peas, the moze they crye wenyinge to them that by they cryenge they caus puer an les shall be the soner Juged. They ble fraudes deceps crons and designal acrons how well that be cause be but lytell pet they wyll make a grete processe of uthyn kynge to have bengeaunce by they, frees courages. Ve wene to corrumpte the fagre tytles of the lawes and p chapperes of dame Julyce. They be ryght tocumbe for to pleade. Suche folkes knowe almooft as moche as prieremi lawpers bycaule they go fo often to the lawe. They ma he they causes to be kepte longe in hande. They pleade and pet they knowe that they? quarell is not Juste pre puer er tendynge for to corrumpte and deftrope f facred labes and decretes customed and stably shed and that work le is they elchewethem as moche as they may. If that they bany the a man bycaufe p he is subterfuge by thre dyctes with the sowne of a trumpette he ought to be cal Entern led a foole or elles to be cyted before p offycyall. He will let hymfelfe be curfed and be deiecte frome the prayers

of holy chysche a careth not for none absolucyon. The other well let hymselfe be condempned before the ingelone other well ryse a processe by enuy akepe to longe

by with cauellacrons and fraudes agarnite all rratt. They encyche the advocates a procurours. And whan they monne is faylled they bosoweby blurve buto the tyme that they 2 processe be fynyshed. And after byspoy leth hymfelfe of his propre goodes. Thes other wyl bie cautelies and thynketh by grete fommes of monepe to corrumpted Juffyces and the ryghtes. It is fard that a folylibe abuocate well crye in the confestore by cau tell for to have monpe the whiche that be apuen hom and by fubtyll binderstondyinge well affulke the realit and dyners thyinges of the whiche I deposte me frome spekynge of bycause that I byleue not that suche thyn acs be done for the advocate of the adverle partye may answere. The Juge ingeth not of hymselfe but by con fapil but and god were an advocate he spolde be called thefe.

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## Of foles abhomynable in wordes. lrr.

The bapne wordes dylordynate foule unclene and abhomynable Reported by fooles approbate Peruers and unrensonable Beynge therin insacyable In deservings maladyceyons for brekyngs good constytucyons

Autyle fooles thewhiche applyeth your selfe in byle and dishonest wordes/come and se my purpose/and ye shall terne to speke honestely/Dyuers foles named gordyens ben assembled togyder by grete hepes/halowynge the festes

of they aunceent faders. They loue all thonges enois me as well men as women. They enhance the aulters of thep; faders. And whather have byfyted y chysches the olde / ponge man / 02 woman / byzayn/ mayben/02 chafte without ony ordre redreth and medleth them in abhompnacpons/makoge the feelt berpnge ensence in they bandes / spekynge byle wordes / makynge grete nople atumulte. One can not chaltyle them from fone for lyfie holdeth them alwayes. And lo they repaire on the erthe without bertues they have no Mame/noz byz aprivte is not bu at this tyme for no body. for cuery bo by repaneth nowe in the pleasures mundaynes destros pengetherz bodyes and foules. Deis called a naturall foole that with his propre handes ryngeth the bell han avnae at the fowes necke. I prave the foole avue audy ence buto my wordes yf that thou have ony volente for to go boon the fee. Loke that thou be well ware of the prof the fee swyne the whiche well folowe the shyppe, boynge the grete trouble and myscheste by longe conty; nuaunce. By the meane wherof yf that thou wylte has ue good remedye thou must loke yf that thy thyppe be not to fore laben for a pf that it be to loze charged / thou must fynde the meanes for to caste out some tonne /or barell that ye maye playe with 102 by fcharge it by poms pes that be in the Chyppe and anoybe the water or elles the thyppe well peresthe in the see. Therfore be confess sed and repentaunte for your synnes or that re mount bpon & fee for full lytel knowe ye what perplies pe that haue. Amonge pou baccus feruauntes that dypnketh wyne lyke sponges to the ende that refall not in grete incouenpences leue it. The some produceth & bryngeth forth many lytell proges the whiche bothe enfue there

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moder whan the putteth her in the myze and immuns Dycyte. Quenfo it is of dyuers ponge men that ensucth thep, frendes in byle and abhomphable frines a will not purge noz clenfe theyz conferences moz honoure the thrnaes the whiche ben btyle and good. And they have ony byle tatche boon theyin they kepe it for good hap. The hogge is crowned and aburned honozably. The reismany men & women of his condpeyon by the whi che meane some be full of byle ordure where as they ta ke noury Mynge for the body and the foule. And with they mouthes they bette many byle and by Monest wor des/as men bureasonable. Da good loade of Dozreltes revaned nowevand had dompnacyon over the people as he hathe hadde mirmes palte he wolde fave that pe be furyous peole. Ve delyte you in the foule synne of alo tonp etynge lyke Copne and daynkynge lyke bygyons alfolonge as your brethes may holde. Suche folkes bo page suche sacryfyces ought to be adnychylled and dyle prapled totally.

Of the estate abuse spyzytuall.ca. Urri.

Concepte in aege not conenable
But whan they must doo the actuall
and with god dyne at his table
They be therto nothynge notable
To; the worlde and his bangte
Draweth them to perple, yte



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and rede in this chapitre Tye Chall fynde thi vitta i. fer ges helthful bnto your soules. Thow bno turis.et.c. stonde what is lefte behynde for to speke of mortes. As I fate mufpnge all alone there came a grete turbe of folke before me / clothed lyke men of the chysche buder the coloure of scrence takyinge bpon the the holy ordre of presthode. And after they resembled by to pooles/or puppees wherfore by this meane all p chic the is budone. Forther put ronge chyloren in the hyghe places of the chysche for to by scerne the ruyne of the for ucraphe estates. D you menthe whiche delyzeth for too

grue a benefyce buto your childerand knoweth well p he is no clerke and that he bath no fevence no no bets tues in hym. Pf pe will have a lufty galaunt p whiche is

Eruapilous hertes ecclesiastiques / come

replete w grete brees. Doctryne prouffyteth nothen ge to luche folkes/for they founde theymlelfe bnder bar me pecune that at this present tyme is a grete proncesse the whiche corrupteth the factefyces a offices of god. The renowne of fuch precites is opfproclaymed and a bolyo and is almost but freeyon. Quina pompo facred priers preeftes as them of whome I have fooken ne uertheleffe thep were replete with good codycpons. It is the faute of our pastours and the cuipe of our bysihop pes archeby Moppes and louerapnes & whiche felleth the bonour of the chysche and grueth them buto bycy ous and bucompage men that knoweth neyther chapp tres nor becretes. D meschaunte men what surour has the taken you for to approche and fet your hades on & factefree of god. D pooze fooles there is none effate bo on the erthe more daungerous than that of the chriche Good lorde what is the relegyon as well of the chyrche of the feculer monkes and relygyous men. Dow well o the ordres were constituted dyunnely for to scruethe & honoure the this not with standyings binder the coloure of the habyte they be replete with malyce and frame bn ber it. D holy ozoze of god facred thou arte at this tyme well maculed. Thy name was bleffyd all aboute a bets ter honoured than at this presente tyme for nowe that rughe all the bnmerfall worlde is but breyous fpnnel and buhappynes. O bleffyd loede Thelu chep ft how thou endurest many wronges and offences in this bale of mylery of them the whiche Wolde be invarours buto the poore people & that holde endoctryne them in gos de werkes aud operacyons and in good bertues! The holp and bleffpd fagnt Augustin gaue his rule bito bis felowes and brederen that they Golde in atlealamite

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and my letye and bebonayste and humplyte be in this augulini mortoe Apapage folytarply but at this prefente tome re maye le how well it is kepte and how fraptlep it is full rudely oblerued god wote. D bleffyd fayat Augus ton thou wrote thy lawes and thy flatures fo worthery eat this prefent tyme none observeth nor kepeth them but premptteth and adnythelleth theym. The preeftes bereth not win they corporal bodyes to excellent bers mes as they that reggred in the tyme of Boyles. All supil conversacyon remayneth in them of this prefente mme they go on byages and pylgrymages accompany ed with men and women and buder the bubee of and defayth polluteth the chriche and the fayth of god. for they, abbomynacyons they, foules that be areuously tormented in y fyre of helle inclipmable, where as they hall knowe the papies that they have had to coucrne they cures and benefyces of p whiche I holde my peas le for this prefente tyme. Ind more ouer fagnt Terome dielleth his wordes buto the preeftes layinge in this top le. D preelles euery dape whan pe celebre your bodpes is made p lepulcre of our lozde Thelu cryfte. Dow mape fallenes plice out of the moutht whan all trouthe and beryte entreth in to it. How may your even beholde dou blenes and bycyoulnes the whiche beholderthe foule of belthe. Dow dare you be lo bolde for to bylle a harlot the whiche kyllety the lone of the byzayn mary you be Judas in hyllynge our lozde Thelu cryfte dopinge lus the bycpoulnes. Dow mape pe ftratche forthe pour hans des buto byllaynous thynges the whiche oftentymes holdeth the body of our lorde, the whiche the bleffydan gelles may not bo. Has thou putteff the body of our fas upour the whiche is so pure and clene in to the mouthe

ner of bettues that queth nobleffe preempnence and baue yet aboue in the realme ofheuen . Reuerthetelle it was not of them that wane it by goodes there came ne uer pet honeste alonely by tychesse. Thou the whiche be feth folyillely of fapre tytle full of nobleffe tell me who quett the hardynes pf that thou have it not by betti how halt thou had beiture. What halt thou done that \$ ought to have this he payce of telle me who hathe and uen it the thou maplt lave ] have haroped implelfe in grete taytes of armes. By wyte alfo is renowined ber tuous lo that my name is elevate and comended in for lyme and ectulgente in meuphetyque and m fraunce and in the londe of mairicole and divers orger teapons and countrees whereas Thaue hadde dompnacpon & sepanoury by my faytees of arms / by the whiche thou halt conquered noblenelle. The octour that never bad Sevence well save in the same wyle. There is noo bearce but that it is wonne by monre. And aloneip beerth the name of a poctoure and knoweth nepther lawe not tha pytre. De Chall auaunce hymfelfe to fpeke payne and for ipsihe wordes thynkynge to dompue ouer every boby De 15 one of the mooft foueraynft how well that he can nothinge he hathe lerned the name of the boke. Inbby his delpres be holdeth many fooles by the hades in lace taunce/and bayne glozye/ercellence/a cycheffethe whi che is but banyte and wynde. Some wyll haue brupte and noyle to be good lyngers the whiche be erraunt in in the grete crede by logo bynge with dame muipheland whan they be in a byllage/thynkynge too lynge outeof mefure to wynne laude, they matte all and be mocked Souche men be as beeftes.

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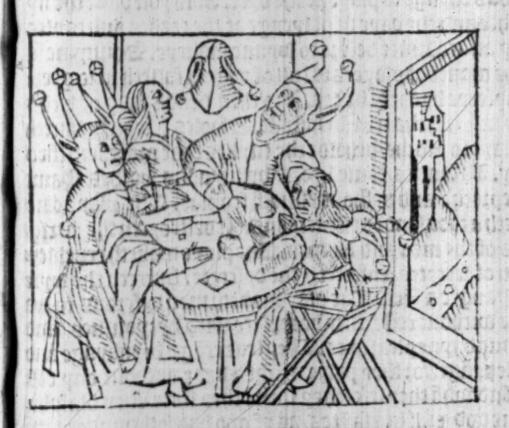
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The players take all they folace
To playe by an ardaunt courage
Ayghte and daye without ony grace
Doynge eche other grete outrage
By takyinge cotes and gownes to gage
Haupinge to god no garde at all
The whiche is about eternall



waken your sprintes folyshe players that applyeth your selfe in dyssolate playes, whe reas pe wynne none honour. Playe you in this boke, and pe may wynne a thynge that shall be better than golde or spluer, to p prospece a brilyte of your poore soules, almost dampned, the shyppe of.

B. st.

The congregacy on of players (yall come buto our leps re auctorytes/all replete with playes / fonges and byle mordes. Sothe that it is fo come a bre you. And bider Condethat by your playes pe commptte thefte decepty ons fraudes and ertozepons for pe emplope all poure fenfuall wyttes in fuche damnable playes. It is footos ted within your memorpes pe praple none other then ge and reputed it for the grettelt Joye of the worlde how be it that it is byle a dy Chonelt. Is it not a byllaps nous thringe to playe at the opce. Alas you palle the ny abte and the daye in playenge at the cardes and tables by an ardaunte beipze to wpnne moneye. Somtyme fu che maner of players is full of rage / falleth in to grete mpletye by they luftes. And then benus lady of leches ry inpueth them in an instaut. D fooles p which cloueth playe fo moche beholde the euplies that procedeth there by. Mil fpnnes foule byces byllurnous wordes shame reproche and ophour plueth from it. The plane caus feth a thousande destruccyons. It destroyeth the bertus es of the men and women. The playe maketh reuelacy on of fecretes enfecteth the dyfcrete / hurteth the wyfe by angrea Ire. The play maketh men delyzous to wa he without resterthey be replete with bycyousnes, and mundapne pleasures. They love etoge bynkpnge and sleppinge for they playe night a daye without ony rest And whathey leferthey fwere they flace they blafphes me god all his faftes as pt god had folycytube of the le pellylecous players. Is it not a byle and a bylhonell thyngeto fe the man and the toyfe playe togyder at dy ce and cardes where as is reherled full many bycyous mordes in Overpage by alp precyous membres of our lozde. There is nepther noble/clerke burgyles ponge

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not olde preeftes not monkes but they well plave ve in open places and fretes. They ben buclothed of paus bence and wyloome. They wyll not playe for a lycell/ but for to destroye the one the other. I well not sape but that a letell playe to men of a forte the whiche is but by maner of recreacyon it is well done. Otherwyle it is cupil done. I halltell you the cause why after that the whiche I fonde wypten in holy fcrypture and in the tos ght canon/as peought too bnderstonde it /for there cos meth of it a thousande euplies it adnychplieth & know lege it opinphplibeth p lubitauce it deltrogeth al frup te as well computas bucomputand deftropeth as well & man as the woman of foute and body. The playe of Dys ce is no morte of it felfe than the playe of fabot. There is no bytference faue onely for the eurli that enfueth. The forfte poputof the opce is made in despyte of god. The feconde in belpyte of god & of the byzgyn Marye. The thy De in delpyte of the trynyte. The fourth in delpyte of the Trynyte and of the byzgen Marye. The frfte in . bespyte of the fpue woundes. The syrte in despyte of al the courte celestyall as it is wipten. @ @ @ @ @

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A forte of fooles without delaye
The whiche in our thyppe is acquaynted
And that they alles do with playe
Agaynte they well withouten nave
The whiche in laughynge doth conferse
Many oppethous for Ite
The thyppe of.

B.III.

boke is all replete with folke/amonge p whiche there is one lozte/to whome they affes maketh grete chere. Of suche folkes our thyppe is al full/pe and gouerneth the ozes. This beholdpage I coude not tell

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what for to bo faue onely to lette all palle. for inyn alle cameleppinge bpon me and made me fall bito perche Euen fo the folyfibe route called me for they be redy to Departe. Ind to I put myfelfe within a was conftraps ned thereo bycaule that mone alle came and tozmens ted me fo for I was fore aferde lefte that ge wolde bas ue done me a worle torne. It luffpled me lo that Tiso some lytell place in the Chyppe where as myn alle mys. afte not come to me and formente me no more. It ? had endured it flouthe wolde have put my membres i a pyteous chate. I am not alone pe knowe well the of ther. It is they on hiche wol not byleue o good coulayl of the wy se men and wyll not accepte them not ensue but loneth beter to true in myschefe. It is they that by Trefpeke many Irefull wordes withouten reason/as men out of they? wytte. It is they that by arete enuve have they hartes ever wounded/ without caufe yma arneth norles and debates. Itis they that chaftyle not thepz chyldren but letteth the haue all theyz pleasures wherthrughe afterwarde conteth many inconvenymen tes. They forge buhappines within them and theweth themselfe the sozowfullest of all . It is they the whiche breweth buhappy drynkesfull of poplon aud benyme/ and then grueth it buto fome good folkes for to brynke It is they the whiche wereth Mone so strayte that they cubbe of all the lapune of they toes and wolde not ha ne none other toz to chole . Of fuche folkes there is but

teme in this prospecous realme of Englonde / for thank sed be god the Choneis grete and large phoughe. It is they that confumeth the whete withouten fproutpinge and Deftroyeth herbes. And they ; rentes is eteno; that they come in. And moche more than they patromonye maweth to. And by this thep, woues ben aduoutrers They wyll not detrape them buto the but luffreth the to be baudes the whiche appetrteth facrylege. And foo they wpues thynketh to make them tyche and babous de in mundayne goodes. And they the whiche ben bous ben with suche byces ought to suffre grete toamente ve they perfeuer in they cupil. And they the whiche ben fo ioze trauaplied with they affes putteth themfelfe foo ferre in to the fee that thep fyndeneyther botome noz fpoe. Ind is thorugh they owne folylibenes. for and pt pe wyll be ruled by reason and by good counsayll pe hat neuer do ampfle noz haue no mp ffortune at no cea fon.

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Cofknyghtes/men of armes/scrybes/and practycyens.ca. irrb.

The trust ples be oppressed with men of armes and practy epence and be beten and destressed. In describe we see by unsuence without reason or sappence. In takenge more than the prouple of the poore men without pyte.



ather vi

Duocates/procurours/knyghtes/fctybes/ notaryes/and men ofarmes/tennehalies ly on horlbacke or on foote/be not ablente/ and pe thall here a fagrelfatyre. Dur wylles grue to buberstande/and at this present ty

they be of our folkes in the thyppe of fragglyte/beryng grete affes eeres/and grue buto eche his rewarde after his deferte. Approche pou/and come lyghtly or elles our thyppe well departe/come and pe thall be in a corner to rowe with ores. The laboure of trybes or practycens is semblable/the men of armes destroyeth p goodes of the poore labourees. Some wayteth in the feldes and depopleth the computate. The scrybes decepueth them openly. The knyght or aucturer dysposeth his body in

colde frote inowe raphe wonde and is all full of by ces. The other for to wryte polleth here and there in les enters fringe of they loules and all for to wynne goodes. The men of armes beenneth by houses townes and byilas ges for to have the rychelles. The poore man is compel led by the practycyen to pape that the whiche he beman octh hym. Suche folkes bemaundeth moneye for they? labour the whiche caused al the payne without haupn ge ony pyte on the poore man. Of luche spoylets is the congregacyon grete. Ve that they beloe the trant wave of equyte and Justyce they sholde be the better beloued and be more prayled than they be. If the knyght enten: ded to defende p poore wpues wedowes faderles chyl, Auce Mil men/and aunceente men and women/and poore maps dens and kepe the thynges for the compn welfare that they were not byoled it tholde be a grete almeldede / a bestrop all theues murderers toutlawes kepige wood des. If the advocate wrote Justely without makinge falle negacyous and corrumpyinge of the ryght. Wins maht Molde faple/and Juftpce Molde repgue in force & strengthe. But at this tyme men of armes lyueth not in esperaunce noz well to befende wedowes/noz ozphe lyng. Tilo bothe not the fcrybe but foner wyll dyfpople them of they 2 goodes lo full is they thoughtes of frau des and deceptes. for there is no maladycopon mplety noz destruction in this worlde worse than of such folke The waves were neuer more baungerous than they be nowe for the robbers that kepeth them. The knyabte bpholocth not the ryght but foner is affociate with the transgressours. D poore and buhappy foles pe that re pente it at the lafte ende for pe Hall be pumplihed in the tive of belle. Occo econoccio econoccio econoccio The Opppe of.

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## Of folythe legacyons and messengers.

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In dynces londes and regyons
Bothe in tranquelyte and warre
Berynge worde of prouplyons
In caltelles and in garnylons
Grupnge my lettres and luche thrnge
Of whome I have hadde the wynnringe

Daue purposed to wapte of all these postes / A courtours and meffengers and that they cos me bato our thyp for perylles that my ghe falk for yf the mellenger were constrayned for to de parte out of our Myppe to go on his affayies we myght luttre and haue grece domage and bytupe cable hame on baunger on the lee orteme other myl fortune. Reuerthelelle to thele mellegers bycaule that they be not to lyghte clothed for to doo they? messages/ we wyll grue the some place in our Myp. But & true go ers on they mellages that have none. He the whiche be reth a close lettre ought wel to bnoerstonde what he ha the to do to the ende that there come noo domage unto other. De ought to go in sure wayes without beynge paryable to ony body. He ought neuer do no message by mouthe / faue only to hym that he is charged to do it to There is some courrours that do moze than they be cos maunded. They do dyners fraudes and beceptes mre portyngelyes and opicordes by they folges. And mas be often eupli reprotes to they propre lordes. Certagn ly it is impossible how well that they have promyled to do they, mellage well and truely for they care not how

it gothe lothat they maye have monge. And pf they ha ue ony thynge that toucheth the aduerle party they fle pe not. They be longe in apurnge of they? letres and is nothynge expedyent the whiche caufeth fomeyme in fynyte bomage they to whome the lettres hathe be ape uen can not make no oplygence / for the belapenge that hathe ben made. Somtyme they delrte theym to receps ue lettres breaule p they fpeke of netve thynges. Sus themellengers binderftonde not panfwers that is gps uen them by they neglygence. And oftentymes retours neth Wouten anfwere. Ind pf they go on mellage in fos mer thep do nothpinge but flepe/and haffeth them not/ Thefe implozatoures or embaffatours be not fomoned to our thyp for they medle but i peplant werkes asto make peafe/ogforthe compn welfare / & pfthep bo not well they commytte a grete foly of luche thynges Toe poste me. Dellengers prubent & wpleone can not prap le pouto moche/whan you employe your lelfe to bo your m. Mage trucky.

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Of caters and kepers of fellers in hou les.ca.

Capparell you that pe were here
Caters of houles in the towne
And for all perplie drawe you nere
Our Chyppe at the trompettes sowne
The whiche to sayle is redy bowne
for come on nowe we have good wynde
Or elles pe must all byde behynde

The hyppe of.

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Dine and beholde in this booke cookes and se your prouffytable servauntes y which eke peth your sellers a your houses. Ye be to dail gerous a softe in a house, ye cosume and des trope the goodes of a good house in superflu

trope the goodes of a good house in superflu ous araye and bapne thenges. It is the nature of the cookes and of the caters and kepers of sellers to be en cloned to do they may sters domage how well of they have the house in governinge. Jactaunce draweth bus to them for they sape we have farze dopinge good or pil as it liketh be best for we live after the season of every moneth etyinge sweet and delipcious metes and good drynkes bothe erly and late at all houses we drynke of the beste wone that is in our may see seller shave whi te brede that costeth be nothinge. D how sew is foude

at this presente trine good and loyall. Whan p marter is a flepe they baue the keye of the feller and bayn beth alway of the befte. Loke what is locked by in the feller and it is eten by ano then the fave that the cattes the the etente a pet they will have two or the ftraungers with them in deltropenge the prouplyon of & house by excelle and glotonye. There is neyther taythe nor lawe in them/not thy abynge on the tyme to come. They bo noth pinge but domage/as one may percepue euery bap The mapfters knoweth nothpuge of their werkes loz they thenke that theps feruauntes is true and logall. In thele feliers is committed arete fraudes and deceptes without remors of conference. D what outrage. Whan pe be marped pe Wall have defaute of that & whiche pe bende now in excelle and walte. I fpeke buto pou cos hes and caters of houses the whiche eteth of fatte moze felles and that bestroyeth more meet than fapne. Ino we re not the eurlichat pe do in deuourynge foo morbe meet and oppnie. Whan I aduerte the euplithat pe co. mytte I am all albamed how that pethynke not on the tyme future. Thou the whiche delytes for to ett Delyers ous metes before that the marker have called therof. it is not done of a good man. Mother dapuke while by koupes, the whiche thynaes nouty (theth your boores in arefe and kepeth you from longe lyuynge. pe put ps nes in the bennes hebes and farthe that they be deed of fome fehenes. Ind afterpe etethem in makringe grete chere whan your mapfters is on flepe. Repe you well p in the lafte ende pe be not at the table of helle / where as pellatt be ferued with todes and makes with the whis the the poore foules is fedde.

The Chrppe of.

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D.iii.

#### Of the excess que arrogamice rustyke. Ixviii.

The whiche dothe concepte our cordes

Let them bryinge with them they waynes

And they chail have in them dyleordes

ynouthe but for good concordes

we have not many for to spare

But yt we sholde leve our selfe bare

che isfull of all arrogance. This fame man was byle in cyme patte but at this prefent tyme be hathe affembled grete rycheffes be blurpeththe habyres of noblenes. Ind for all that by his payde he wolde dompne. And pf he be des maunded ony thynge he wyl fage that he is bely as for that tyme. D ruftyke thou hadde the ouerture of arete bertues and fevence /and had your confepences pure a clene without allemblynge treasours in your lytle hou les you had good reasons without deceptes / extorciós opperurages. Wy pour fwere bertues pour chapers was resplendyshyngem heuen. Pone of you was aua eperous and your thoughtes was not to affemble goo des but to do enery body his denoure anone was not in necellyte of golde and fpluer. Aone dyde were clothi ges but after they estate. But at this present tyme the labourers ben garded lyke men of armes . Ind breuely all the lyuynge men is fo. D foly fle folkes be pe not a hamed to chaunge the aunceent ellate/pou were pour beere longe and butthed / curled and full of banytees.

Poroche you nevefoly the rully kes the whi

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D foles rullykes pe be federed lyke pecockes/rour aom nes is ample with grete fleues half parted and brodied with bades of dyners coloures/pe be at this prefent to me morespine a cautellous than they of good townes/ O folkes habytynge in cytees ye folowetherz documes tes and techniqes. Your fenfuall writes is all predelly ned you be replete with fraudes and deceptes. The ru ftyke folkes retoyleth them to fynde newe cupiles and to gable grete tychelles by full fackes Audyenge on no ne other thynge. D pooze foote frome whente pozeedeth this rullykelyt to daungerous and replynylihed with approbate cupiles. I fe that the byllagne ful of golde & spluce is erght anatycyous and nedy. And at this tyme anaryce perfecuteth them and beneth them and well abule noblemelle / fymplenes allo. The byllapnes has ne reched buto the hyghe tytle of noblenes. Alas how it is a byle thringe and a bylhonelte to appetree the haby te of an other fourme than they; effate requirectly.

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## Of the contempapage of pouerte. lxxix.

Pouerte gothe in this worlde rounde Decayed by monye and tychelle And lyeth naked on the grounde In paynes forowes and dystresse frostes snowes wyndes caynes and coldenesse for there is none wyll them socoure Nor craste buto some honoure

The flipppe of.

S.iiii.



Lepe no moze you ryche men p whiche dyle prayleth so moche the pooze people awaken you and come and se this fayze treasoure p a haue orderned for your doctryne. Dute shyppe beveth dyners pecunyous folkes as well yonge as olde to whome all bayne pleasure is agreable in despring erychesse moze that bertues a honour Euery body steeth pouerte and wyl not knowe it. Three thynges maketh y stomacke full of iniquyte, that is to know golde sacrysyce and sampne, and greueth the man moche to bere and bertue is inutyle to them. Pos

uerte feveth not the house/but with all good reason /pf

it be fuffred (wetely . De hall hauc bonour tytle of wyl

dome a grete bertues that honoureth the infle men. for

me bathe ben in this moulde tpche and pupllaut/that be

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now fed pothe linal parties alpa

nowe in arete paynes a tormétes/bycause they byspray fed powerte and that they governed them yll as figeth the icrypture. The ryche men haue wordly pleasure ? alyauce with dyners folkes. They be never hated of no ne but the poore man is bated of euery body and good or eugli he hall never have better. He the whiche feketh grete tychelles and belyzeth to bo none other good he fetteth nought by honoure noz bertues oure farth noz lawe is not agreable buto hym. De is a foole for he ople marfeth the commaundementes of god/he fwereth by his name in bapne and commetteth fo many cuplles b it is arete meruayll to here them recounted. All his hers te is dipe of bertues bycaufe that it is full of byces and spines. De grueth his money by blurre to some poore man that he holdeth lubgecte bnder bom. Alas muft o morlde be thus destroyed for at this presente tyme eucs ry body falleth in ruyne and in fpnne in counterfettyn gehomleife. There groweth infinte bylcozdes. Jufty ce alfo is folde for golde and behoueth that eupli rpatte pllue out of dame bertue and scrence and the conscren ce is perplibed. Druers folkes holde be puny thed by & Justyce of that it were not for the grete cychesses that they be replete with. Dyuers Cholde be hanged beente or flanne pf that it were not for thepr goodes. And by this meane abyouth many bupunpithed. The pooze ma that hathe notheringe wall be greuoully puny Med. 28 p luche meanes is commetted foo many cupiles that it is borrout. Achas that was kynge of Samarye blurped all his subacctes, for he was not contente with his real me. Aaboth had a fayze arbour and a delectable to this kynge the kynge alked it hym epther to fell og to haue as moche for it but Paboth land he wolde not breke p.

arbour of his fader for that Chold be to grete by Wonour De Departed from thens and came in to his house and laydenvin downe byon his bedde, he myght neyther es to not orynke. Dis wrfe arryued there the whiche was realt forowfull but whan the knewe wherfore it was the layd but byin that he Golde take no thought. The the wente and the wed it unto the gretest of the towner and the exported them foo moche that they fromed him to dethe. But god knoweth all for mebroth was flavne for that the whiche the kynge luffced folilbly. Thusis the poore oppressed by the ryche. In the tyme of the gol Den leage pouerte was prayled and well maynteyned And by her was good lyke without enuy enery body ly ued. Euery body bled largenelle and negardife waser pulled by her was had good vertues and fevences aua epce was not then regginnge. All the estates repned in peas and buyon with the people. Tertues and honoure was with pourte. All grete pronces and lordes was re plete with bettues and pouerte. They dompned in que ey prouvage. As curtius and his felowes that belde the Samares ausonye and opucts other cytees / bycaule that they were enclyned to ferue pouette. They mapin terned the thringes publike a mounted by in honoure and excellence. Pouerte was cause the was of beuen & of the worlde the hye payce the gate of heuen at this tys me for thou bereft the kepe. D publy cole thou bereft ho nout ats dygne of grete laude bycaufe that thou map teyned pouerte. D fabrycyus parte worthy to be prays sed for thou dyspapsed all the grete gyftes of Pyrtus. Pouertegaue the honour. I pray y folyffhe ryche man consporthat pourte hathe done many excellent wer bes. As to crowne kynges. To dy scepuer Judyce & cha

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us of realmes, the hathe loued doctrones. Grece refoles opilisth in pouette and all fevence is extracte therfro The grace of pouerte fleeth neuer. Aryftotle. Cpamini ces. Domerus. Sacrates were grete philosophers and excellent poetes not withflondpinge they were pooze /# delyzed no tyches . Bythes gaue neuer no goodes / but hathe destroyed many realmes .. I By papoe is knowen now Bome is Decaped/manymen it perpffheth. Cartas ge came bato rupne. It engendieth all euplies. There is no thynge more excellenter nor more fweter than pos ucce. Wherfore do we loue other thonge than. We mp24 te our feife in this buhappy monye that leveth the foule buto belle. Tell me what anaplied the erchelle buto kos ge craffus or to Sard mapal or other. To fpeke fhorts ly there is nothinge work nor more abhomynable. Do uerte aqueth fruycpon to the realme of heuen. Wherfor te pou curled foles that dyfpzyleth pouctte knowe p pe hall be bany thed and expulsed from the realme of pa 

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Of hym that well not perseue in goodes.

Dyners fooles well the carte drawe
By whanhope and iniquete
Unithout reason or one lawe
Lyuenge in grete calamete
Denoyde of blysse and prosperete
And all thrugh theyr folyswe bobaunce
Rot folowenge perseneraunce



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wyll not perseuer in goodnes, make a sepe in to our thyppe, and pe shall knowe of gre te excoure that yobe in, and ye shall se the robuste man begynne to werke, the whiche what he hathe tasted it ones he wyl neuer sene it. How if thou wylte understonde this, thynke where as I wyll falle, to the ende that thou take ensygnement, and here my sentence amyably. Our shyppe calleth all these men by cause that they be convenable to drawe the cordes of our sayles, or do some other thynge aboute in the shyp. Underneth the hitches, and aboute the pompe, and severe. They the whiche begynne for to spue well and becut ously, and make clene they, soules from spane, a wyll

mile good boctepnes and bertieus fcpences and call out from your consepences the intercyons and fylthes/ ecclest But who that gothe by a mountagne to holde y somet and abydeth in the halfe wave it is grete pyte and pf be loke behynde hymbe destroyeth hymselse and teseth all the vertues that were resplenops thonge in hom he mas debonapre but he perfeuered not theri opuers be of they condycyons. The other well go in the wave of more ext berpte where as is Justice and ryght but whan thep be at the halfe wap they tozne the bapbell in to p wave polluted/and fostrayethout of pryght wave for they tourne they? faces awaye, and beholde the profounde places of mondanytees. As the chylogen of Israhell to whome our loade hav done so moche good and loued so parfytely/ and made them to be ledde out of captyupte by Doples into deferte. And after they murmured fas page that god wolde predestyne them buto arete mys thefe bycause that he had put them in to so baraynea countre and taken from them that the whiche was foo fructuous. God knowynge they murmuracyon made wachet it to rayne manna from heuen/for to fe pfp thep wolve kepe thepr lawe. They dove well. But in the ende they bolbe bo eupll. Then for to come buto my purpole/ sape that he the whiche well be the wave to serue god/ tafter bewzappeth his body in fpnne knowe that his ef tate is tright daungerous for he honoureth that p whi: the is of no valure example of a feke man to whome p physperen sapth that he woll hele hym. I demaunde the pf he well observe his commanndement/nap/and pt he impagie who is it longe on of hymfelfe bycaufe he wolde not byleue his good coulayll the whiche was for his beithe. Pf thou have a grete woude a wolde not

fuffrethat it fholde be fercheb and made clene and gree uous malabre where thorughe dethe Molde procede in whome Cholde the faute be in the and not in the phylys cpen. In lykemyle pf that thou lage, I have lyued well all my lyfe/ I haue bone alwayes good/then bnberfto Dynge Dothe contrarve. Thou contempneth good were kes. Thou booft not well for the princepall thenge is not to beapnie well an operacyon , but must lyue well and bertuoully buto the latte ende and fo contynue in merke alfo. D pooze gendze humayne I pzaye you boo metytoryous bedes in your lyues contynue / & peffall pleafe god. for pf that pe be not good at p ende pe fball meryte nothyinge of the realme of heuen. They the tobis the reple by perturbacyons/mape well go loub pother that gothe in the fretes by nyght makinge fuche noys le that no body can have no refte in thep; beddes. They make the begynnynge of thep; helle for they borne hors fes and maketh the mooft byllapnous ftynke that can be thought or pinagpied of the whiche I am fore abal thed that the Julyce letteth not handes on them for \$ monpethat they take and Demaunde is agaynfte god & reason and yf they be suffred here / pet god for all that permyttethit not. And is ryght eugli done to luffre fus che thynges for it were proughe to enfecte a hole couns tree with. 

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COf the dylyzylynge of dethe.ca. lexxi

To bestrope all thy humaque lygnage.
Ind to sende them to heuen or hell
To dwell there with theyr parentage
where tythe nor poore hathe no bauntage
for golde nor spluer in no manere
Saue of all good bettues in fere

THE PERSON NAMED IN COLUMN 19 PERSON NAMED I

Dhe that pe wallhe your even with clere was ter fooles that contempneth the dethe, and co me and le this chappere, and it shall prouifyte you gretely. Hundayne brederen how have we our wylles so dynces to thy nke for to lyne

alwayes in this wretched worlde. Talas we be wall konge in dyners pallages we thouse not on the furour of this bethe he bothe parbone no body for he bath his houres amptted. De taketh certapne and bucertapne / a can not tell whan it Mall be. We resemble too the water that without onprettpingerenneth in the rouer. Forpt be be hole to daye we that be deed to mozowe fo mos the be is cruell and peruerle be it yonge or olde he put teth all in his cpacle/callynge his Darte at a benture. De loketh not at the auautage that the younge fholde haue De taketh all without fauourynge. D foole thou fayeth detheabyde/it is not tyme y Joepe/for 3 am ponge/ stronge/pupsaunt lyght/knowynge/fapre/honeste/a tryumphynge. Were thou also fronge as the olyphaut pet Molde thou have nomoze respete than the other / foz thou Chalte Depe. Thou labourelt in bapne for whan de the well take the the wytte hal not kepe the for the bo by that tweete for colde and for thy fenes, thy fayre mems besthat were monte to be well coloured qualibe pales

The herte for arete payne fall tremble for fere to befor cende bynethe thy fpeche Chall fayle wban thy poozelof well fenylthe. The bette is fuche to all men. Dorthe cruell and fodayne buto hym that bathe affembled ares tetreafours thou tokelt hom in a Chorte fpace. Masit bothe hym grete cupil for to Departe from this goodes/ the whiche he loved to well. Thou takeft from every bos by beit kynge/buke/of crie/thou goofe frely a knockes at they gates without beholdpuge why or wherfore Thy courage is fo fretle that and one wolbe apue the a arete fomme of monye , thou wolde have byldapne at it. And pet pe the pope of p rullyke procure thou wilt bo nothringe for thou write beholde none eurli trime but hortly well bestrope them. Ind of he had revaned and domined euer in the worlde fpibe Reftreus butyll this present tyme or foth Sybelle p wose his ly fe hols De be Chorter. If p some haue lpued a thousande pere in this worlde pet dethe bache blurped at them at the last for this tyme prefent we be well fure that we shall not ipue past a honozeth pere for there is but fewe that lys ueth lenger. After that the faber is beed the fone bylcon forteth hymlette and moore over we le that the lone ly ueth leffe than the fader of almoche and no moore, 100% refoole were thou not whan thou hast knowlede that the beth maketh lo grete lamentacyong buto theym the whiche is lyupge. It that he pycke ony it is nature for onesmuste we depernone excepte the spareth nepther pongenozolde. De taketh them in the aper in the frie in the water and in the erthe. Deth hathe not referued our loade Thefu chapite morp holp fapates the whiche he harbe condupted buto the celeftyall courte. Ind the other bycyous lynners he hathe ledde in to p fyze of hel

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This bethe bathe taken awaye townes /caffelles /plas ces ond worldly goodes from grete lordes , bow well & fortune fauoured them abad elcuate them on berght/ Ind the other the hathe buclothed of goodes . The one hall be a grete fucceber for all that tychelle bathe bas bandoned bym. But this dethe well come a make moz tall warre without takyinge ony to mercy. They that baue wued in frie Chall be depapued from paraople. De murbreth and fleeth that whiche pleafeth hpm . And les beth all f mundapnes to his bauce. There is no praper not request that is ought worther and yfall the bumay nes were afore hym cryenge with they handes toyned pet he wolde refuse them. There is nothpage create bel tes/byzdes/noz fyllhes be they never lo fagge / noz pleas faunt but that he raup Meth a maketh to palle by his handes. De calleth with his trompe pope competour all lyurnge in an inclannte. Thou the whice confreth bpon thy body a grete croffe and epytaphe/a a taberna de apited and paynted meruapioufly / 02 a marble ftos ne I Demaunde the wherfoze thou dooft foo. Arte thou more purer & clener of fpnne than the other nage . But full of crymes and parauenture tozmented in helle all this ferueththe not of a lytell halfpeny. Tell me what auapleth the grete monumente of Arthemelye / it was herefye to make boon a byle rotten body fo grete an ede fice/that was made of fyne golde/aud precyous stones In lykewyle of Chymnys that had. lit. D. men werks ge on one foure bayes. Dis brober Demetyque that reg ned after bym had almooft bestroped his people with fampne for makynge of one for they had but lytell hers bes to them noury Mynge. And before they had grete bepes of rechelles in they, postellyons. Booulphus and The Apppeof. OL.

Amaphis inlyke wyle made for to make a grete mome ment. Alas it is notyfyed wnto be that it is grete foly/g grete abulyon/as we may clerely knowe by experyence what may I laye more/laue for to speke of them that dyspendeth grete tychelles and treasours aboute suche bayne thynges in makinge themselfe poore and nedy Coyfye not then suche monumentes byon a pyt full of fylthe. Dhumayns have we mynde of dethe the which persueth bs. Reconcyle we be to god to the ende that p dethe take be not in synne/and to the ende that we may regare about in heuen with the holy sayntes/men and women where as domyneth/the fader/the sone/and p holy ghoost.

Of the grete contempnynge and dylpzay.

lynge of god.ca. lxxxii.

OF

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The that god well not punythe the In thy body withouten fayle he well in other thenges truely kyght for the punythe and affayle In the goodes of in catalle wherfore please hem daye and night That he maye saue them the reght

p u d d

Athe mooft profundrte of oure flyppe is the fooles that opiniapleth god and his farntes/ Who is he then that may fuffre muchuracyon agapult god/and contemmynge with wordes. Tilo bis bocumentes and bpe pupliaunce his demence & scrence of whome we Molde be protectours D foole what foly holdeth the/and how arte thou lo har by to by spiay se god and his sayntes with the mouthe polluted and foule. And thynketh ener to contrnu in & same. There is no daunger / saue that he punpsihe the perpetually therfore. Thynkest thou not on the paynes of bell and of the my fortunes here in this worlde. I D folkes dylgarnyllhed of hope knowe not you your offes ces. Byleue pounor that beis berape god remanunge about the celeftyall manipon / byleue you that he knos weth not your feerete thoughtes and that he wyll not puny Methe for thy fynnes pestruely how well that I well not laye but that he is mercyfull. Reuerthetelle thou p whiche kepeth no rule noz realo take hede what may come to the for who that Conneth agaynt god that perplife without ony faute bycaule of fynne decepueth his mapster. And yf that thou leve the sappence of god and thy consequence maculed with synnes the whiche \$ halte kepte couertly by longe space of tyme. Somtyme god is so mercyfull that he wyll pardone the thy synnes

But who that percepuereth in lany foule and abbomy nable lynnes with grete papie maye they come to gos be porte. The creatour maketh beluge for the fpunes ? fendeth the fynners in to belle in papies inellymable. Dr a thoulande with grete payne cometh one to faluas evon. D you wole men that hathe your hertes to afful ked in the obscurtees mudayne baue some recours but to god. It is he that created all thynges bothe heuen a erthe/lonne/and monne/sterres/ alape/and the daye to lyght be and p nyght to be obscure. And that gruth bs space to spue or depe whan to pleteth hym. The the whiche is in fpnne, and well amende his eupli lyte, and afte mercy with a contrate herte in repentyinge hymof his fynnes god wyll bette hym true pardon lo that he have his herce contryte and replete with bytternes / 3 that he have calent to lyue well be thall wynne the glos tye of heuen. And to the ende that god grue it bs/ be we prudent and wple and have we volence for to doo well and then well he grue by his glozye / where as we Chall spue in Jope perourable.

Cofthem thatblaspheme our lozde Ihesu chryste.ca. lxxxiii.

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D sweeers by god ommy potente
Adakynge hym smarte by othes cruell
In terynge his body all thente
By blasphemynge as I you tell
Leue your othes of ye shall dwell
In the tenebres sunerall
with deciylles blackem paynes spnall



wete Chalpa beloe me to encheue this wecke and to wepe a make lamentacyon. for the byle synnes that dompneth in this toosloe nowe. And brynge with the thyn in ftrumetes to the ende that we may bewas le them affectuously. D Thalpa were with thy soule. I praye the let be not have in our myndes the byces 102 the thyriges palled and correcke them to the ende that we encouse them not for all thefe fooles well do nothis ge but foner wyll mocke bs. Ind how well p they bere plete with abhompnable fpnnes & repaneth now bnp4 uerfallp neuertheleffether haue theyz hertes fo byle p they commyt many bycyous thringes agayntte ged. D good lo: de how my herte is forowfull whan I remems ble the buhappy fooles that blasphemeth the they wol de crucyfy the again with they horryble othes yf they The Myppe of

mrabt. They fpeke wordes fouchynge bis dyurnyte by magnacyon a enuy berynge armes agaruft bym in thep; buhappp hertes but they procure they; damp nacyons by they? Imeringe and blaspheminge of god. Some bothe blafpheme bis name the whiche is fo pies cyous. Theother liverety by the crowne of thorne bis woundes his armes bis bones bis croffe bis bertue his dethe his bloode his body his heed his lydes and his handes. What regour what rage bathe taken the ipprote to blafpheme lo our lorde Thefu chapfte the cre atour. for a lytel play this happeneth oftentymes and whan they be dronke they fwere out of meture. for fus che blasphemynges falleth on them greuous sekenelles aduerlytees and lodapne bethe. for god leuethno fynt bupunylibed. At this tyme the noblette, and gentyline bothe nothringe but blafphenie and fwere by the name of god and fayththat it appertegneth not to byllapnes for to Owere by god but to myne abuple no more both it not to gentylmen to go in to paradyle. Sennacheryb/ Apranoz. Inthom9 and dyuces men perpithed by fus che blasphemynges.

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Of the plage and indygnacyon of of god. (ca.krriiii.

This same foole here meruapleth soze Sayinge it is agaynst nature
That god sholde put be enermoze
In payines grete for to endure
for our synnes and worldly pleasure
wherfore he that syneth in synne
Beware that he fall not the tin

Adectionbe inp waytynges foolylike paces fes and tell me what prouffyteth your feys ences a name of preeftes /it is but a fant thynge of preeftes nowe a dares. The ens lygnementes that god gaue buto the fyzite fapers/is dy spaysed by suche folkes. They take alonely the name of preeftes but they belyke traytours p wil not kepe the holy contaundementes. Of all thynkes & is byle and dylhonest to the foules they well have the a bouc. They take the holowe and leueth the kyane'l that is good for the herte. They bere the name of preeltes / & opspayleth fayth / Justyce/and good condpeyons/ber me pleaseth them not not is not agreable to them they gouerne the mooft gretest frames by the meane where of they be confused in bylenes. The dysprayse more our lawe than the turke bothe his and do not fo grete fpis in that lawe as we doo oures. D gendze humayne p thy body is byoled with synnes. Notw thstandyings he layeth/humapnes pf pe contynue in my comaundemen les and kepe them Mall condupte you but the reals me of paradyle. But also and ye dylpyle them I thau himente you in grete inglerge. Ind thall fende you dry pers dartes of aduerlytees every daye, that that woun e you mortally. Ind thus dothe Thelus buto the bus maynes wandiynge in fynne. We fe obfcure motestafy: ins that god sendeeh from his ryght hande as batapis impolycpons/and warre//intollerable pallyons a moz alptees/and endure hetes/colde/a grete tempeltes/ be le the grete epedymees/we have plages/lyce/ffeen/ nd other benyme that trauaplieth bs/and can not be noded of them in no maner of wyle. All that we suffee this baley of my ferge/is for our abhomynable fones.

and how well that paradyle is gruen bs/pf we breke the comaundementes of the creatour he wyll grue bs the obscure places. And so for synne we be constrayned to suffre insynyte payme.

## Ope the folyshe permutacyon.ca. krrv.

Duho loueth pll converson

And maketh percurbacyon

In a countree commodpous

De is a foole right daungerous

For he seleth for lytell thinge

The blysse of god ever last page



of

Dueptous fooles that maketh premutaciós come and behoide this waytynge here and nychyll your byces for thy mynde is to bpo thy werke that thou thynkeh nothynge on thy poore foule. The women of this prefente

tyme prepareth they bedes a favre frontes with pers les and other tychelles and papureththep; bylages it oyntemeutes. Dithe rounde pappes I well wayre and of the whyte breffes , polyffed tyke cryffail , that they hewe for to prouoke ronge men bito carnalytees. A las poore fooles it well coft pou dere wedded women mappens and bytapnes do pe no wzonae forto prepas repour bodpes i luche wpie the whiche isbut wormes meet. Pou the whiche is anarycyous ic ledeth you into the pyrofhelle. Chastyle yourselfe for that maketh you foracte pour louies. Alas thou halt no fere of the arete perplies that thou beholdelt afore the boon the fee and is in daunger to be tofte body and foule for worldly rys cheffe. Thou halt no refte thou ferest alwaye p the mpl fortune well fall boon the for fere that thou wolde les le and is ever in thought how thou myght get rychelle There is druers the whiche well not be bertuous and the other mayleth byces and them kepeth. Some bely with the worldly pleasures. Ind the other demaundeth pouerte. D'wyle men full of vertues I complayne me buto pour the whiche haboude in sepence for the realine of heuen is apparaplled for you a not for the foles that have no talent for to bo good werkes to the prouttyte of

## To honour fader and moder.ca.

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The chyldren and eche creatour
Is bounde by nature and reason
fader and moder to honoure
Ind them to helpe at eche ceason
After they myght and encheason
And of they beterhem by rudenesse
They maye be sure of greee dystresse





Erken buto my chapptre faders the whi che haue chylozen, for ye haue no grete rea son to grue all your goodes buto your chyl dren. It were better for you to kepe all for your selfe to helpe you in your acge with

to the ende that in your lafte dayes pelpue not in myles the and powerte. Ind how well that the fader hathe app uch his chyldren all his goodes ver to grere parne lovil they mynylice buto bym his necessytes. folysbe fader: wherfore grueist thou althy fynauce buto thy fone, D how thou aree foly like to ague bato the lone die tobic che afterthe apfte woll wollhe the deed. And thou fone the whiche remarneth after hym and bathe not bonou red hym but hathe bolden hym in myferye, thou art fo te to blame. Thou half euplip knowen the good that he wolde have done to the and that he dode to the in nous epillbyngethe fo tenderly in thy pongeaege/and to has ue made the lerne to wome thy lyfe with. And after be bathe artien the all his goodes and nowe thou marke not beholde hom not nourpfly bym with the goodes p begaue the. Inowest thou not o without haupinge goo des offader and moder that thou arte bounden te nous tyllhe them after prophe wapten or elles thou puttell thy foule in grete daunger. For & scrypture layerh that peruers chyldren be worthy to be put in the fyre of hell Thynke on Ablolon that Dysprayled & comaundemens tes of his fader kinge bauyd wherfore he deved byllay noully hanged bis beer on a tre. Confiver allo of chain that mocked whis fader Rocs genytours/ wherfore he had goodes curle and his. We rede of Sennacheryb that was flayne of his chyldren for his realme and yet none of them regned for they were all bany fled out of it. Thobye taught euer his sone in good condrepons. sa lomon beynge in gis fregeryall bybe gretchonout, & reverence buto his moder for whan that he dyde lytte inhistrone/he made his moder to be fette bpon histys ghte spoe. Consport also è chylozen of the wyse rachab The Chappe of.

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to whome he commanned that they sholde never diplie where they obeyed his commandement and never dion he where after toz they wolde not dylobeye they? naturall fader as reason wolde.

Of the cauellacyon of precites in the quere.ea. lxxxvii.

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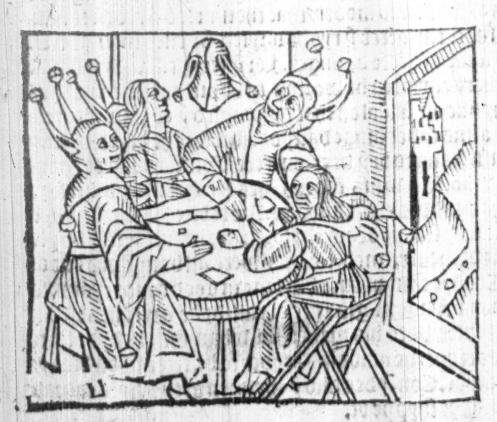
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Owe fe in this tyme nowe prefent
How precites ferue god neglygently
Act praylynge hym as permanent
Topinge his ferupce denoutly
for they do but clattre and crye
In the quere whyle they sholde synge
And grue to god laude and praylynge



Tiblyke foles preeltes of the chyrche come a terne some doctryne in this chapytre and has bandone chambres apparaylled burgeyses ladyes damoyselles and maydens. Pe be reygnynge in chyrches in grete hepes/where

as ve tell full many tryfles and lyes the one to the other makpinge greteromour in deuplinge of many thyinges as well of copfyces/as of the estate of other preestes/leg ornge a charpot lyke popottes. D The lus how & ferppe mice and holy configureyons is lytell honoured in the chirche. There is nepther bataules /allautes no feldes done by the gentyll knyahtes but that they be recoured in the chirche. The cronycles ben recited and the debes of armes that bathe ben bone in fraunce in almayne ? in Scotlonde and many other famblable wordes that is varine and vectoris. The precites well not speke of p byble not of the holy decretes not pallyon (Doherfore) they cannot. But all byle wordes thall be recreed in the chirche. The clerke renneth aboute in the chirche tellent genewe tropnges. They lefe the tyme in clatteringe at alonge the day. The other well not go buto the churche they be to enflambed with auarree pf that they have no money not dystrybucyon and will not go buto f there the for the love of god. O what hortour to oplobere the meatour. Deruers folkes of condpepons thynke where god thall put your foules pe well symonyactes. It wes wheteer for pouthat pe wente not in to the chicke that for to go in esperaunce to take money. I pray you that rego norsh to faceed places by anaepec for that is not a greable to god by cause bit polluteth p sacred place so worthy, ye be not alhamed to speke buto harlottes and bandes in the chriche in makinge them francs they fo The Chyppeof. U1.III.

lowe you pass by pass. Goo out and an orbe holy chry the go your waves haltely be pe not albamed that fol Bes Molde le pou (no) for pe be no more alhamed than b lowe p lycth her downe in the myze that opfpleafeth mache butogod. Doze ouer pe grue eupli example bu to the leculers. Pou ought to be prefulgent fterre but we be wichousen lumpnarge or lyght. D what scandale and what dy Monour. I demaunde you pf that pe than haue p apfres of god and his realme perburable for to Do lo (no But must prage buto hym in the chyrche as mapler and lorde of heue and ertheland purge you cles neofall your beces and ipnnes. Some there is p well be without fyngynge maffe bnto a leuc of the clocke a bydynge that some Cholde apue them monepe for to syn ge malle for pf that they have no moneye gruen them they well thinge no malle . D what ophonoure to holy chyache of mandrens of other as well monkes as abs bottes/chanons/aspapours/nothinge I fpeke but they may be in the nombre with the other . Buche folkes ca not wonne of realme of paradyle but of that they amen de them lyues and do penaunce for them francs. for it is they that ought to be resplendyshynge as the sterres And they be more obscure than many of the feculers & commytte mo byces and abhomynable fynnes / ingys upnge ryght eugli examples buto p pooze folkes / # pax cylhynges. 

Of the grete demostratice of pryde. Irrruit.

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folowpage the fenderyght cruell
Is worthy with hymro abyde
And for enermore with hymro dwell
In the horryble paynes of hell
There to be rewarded doubtelesse
And never come in heuens blesse

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Uperbrous fooles/approche you hallly & come a here mi doctrine for ther is bivers foles that be full of papera that by thepa presis entred into our hippe. They wil holdethe emprie and bomme about all & other. Oftentymes the foole surpipled rowpinge with in the foule (hyppe/the whiche was of auncyent forget by Lucyfer prince of privoe that welve have mounted aboue god is decepted but god almoghtre made hom for to bescende in to the obscure ppt of belle where as is tormentes intollerable. This lucyfer was the forft that francoin pape. Deis fader and mapfter of paper. Ind they that folowe hom ben his choloren of whiche he hote beth cuerferre from our loide. They ben habandoned butohpun and be replete with opicozdes with barnalo tre and allo with factaunce fapage. I have had the for lycotude of panonperthe wole cyte in my youthe. That ue reode the holy enfromementes of faprence. Ind bys caufe that I have knowe fuche thonges / Jought to be exalted abone all the other. The other hathe conne in frauce in spapne and in other places where as he is has ted not for no balyauntplethat be hathe bone / pet be well beirgalted about the other. Tell me whar anaffert thy proporpirhou have lene dy wers countrees in greete The Hyppe of. W.mi.

baungers as well on the fee as on the londe and thou fauft more by halfe. The mordes ben to bytter/and yet thou laplithem not of a good loste. Behold pf the wyle taketh fo grete laude (no) for neuer a wyfe man defyred laude/1102 neuer blameth none. But thou arte as full of paper as tucyfer that was land berynge lyaht. for by his beaute he wolde enhauce hom in prode and wolde have mounted boon the hyghe fpege of our loide. But our good god the whichers to Juste made hym to falle in to the abylines of helle with his complyces. & Mas it mas for them arcre cupil. Ind thus the proude folkes Wall descende in to p tenebres/and papies infernalles Lucpfer and his complyces layeth many apnnes anet tes for to take the proude foules the whiche they drawe in to they a cauerns from daye to daye / withouten euer to house one Hope or folace. This curfed frome of probe destroyeth all good condycyons bettues and scrences and engendereth thynges corracy/that is to knowe abs homynacyon. This synne reput thin dyners persones and pryncypally in wome. For al the gendre fempnyne is replete with pape the whiche spie maculeth totally the body and the foule of the persone thep were ambyci ous clothes. They make they? husbaudes to stoupe /03 other without reason by they lokes that they caste dys uers wy se men ben almoost deproved from they wyt/ Audyth dyde foo moche by her fayze speche that the cut of Polofernes heed by cause that he wolde have bestros ped her londe how well that Jesabel was fapre pet the anoquited her bylage for to make her foule in the melen ce of her bulbande Thelu. Euery day worldome calleth be in lapenge that we flee from claterynge wyues for they have they tongues to lyaht/and to baungerous/

they be repleniffhed with lechery the whiche with their even and breftes byteth the bertesofthe poore men ale beth the foule in to the pytte of helle there to remayne perpetually. The good woman bathe all good bertues in her honoure entireth her the bleth laudes a good o peracyons the kepeth chaftyte and fetteth nought by concupifcence carnall if Berlabee hab not ben elpipled w loue the wolde neuer haue thewed her naked body buto kynge Dauyd. She was the pipucopall caule & her hulbande Arve was flanne for. The women at this prefente tyme ben caufe of many foly Me loues, you boo not well women that for your pleafures carnalles bras weth men buto your loues. Knowe for a certaynte that god thall pump the you are woully for your pape a infa crable lecherre. Thenke amonge you grete fpiners of the intynyte Joves of paradyle. And in lyke wyle of the inclymable papies and tormentes of belle. Ind confes der that Lucyfer the whoche was the fayzest aundelt of parabyle by his paper is the bulgett beuglin belle and all proude fothe Wall be puny lifed to bothe men and wo men. As Wathan and Abyzon the whiche wothe blurpe the factafpce, the enfence the Deupne office by theve payde for p whiche god pumpfifed them well. for they were swalowed quycke in to the erthe. And in the same wyle that our loade The fu cryfte do with & proude men and momen. 

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All you the whiche ben vlurers

That take of men they? hole substaunce.

And also you that be synners

Lyupinge ever in grete bobaunce.

Love your byle synnes and perturbaunce.

Or elles ye shall be put in theall

And have to mentes perpetuals



monepe by vlurge boon my chappere and monepe by vlurge boon my chappere and fuoye therupon and pe flatt le what prout fyte pe may baue by your vluries, poube let te behynde pet for to speke of the whithers the vylest company that I spake pet of. Ind pf that ye will know what they be knowe for certainte y they

he blucees that be fattal ints to be pourtet be dample. thed and dely uered buto cruell dethe for they fubre is not but for to Dy spople the poore people of thepr goos des/without haupinge ony pitc. DE luche folkes there is many bothe burgeyles and tytelliozdes of imali byllas acs. They fere not god his bengeaunce noz the offence that they do in doftroyenge the poore folkes how well that it is not greuous for to lave. I far that the Temes be more charytable more tufte and more bertable tha they be for al that they kepe grete buryes a more than the cryften men and be better in theps lawe. They be no raupflhers of goodes as p cryftyens be. We byfpiap; le god euery bay. Ind if wechase the Jewes out of our countrees they knowe notour entencyon nor to what ende weentende. Certaynly it is soour bluepealonely. not buto that of the Tewes thus we be without bere tics and expulled from god . D holy cryften men now that it is an unopferete paccyon and a spece moze share per than ftele. To bo fo bito pour cryften brederen pou be as horryble wulues famy theo that holderly the poore Depe. By anaryce you commyt blurge craduloully a be enraged by grete bete you defpre darthnes of where and come to the ende that you may fell your prompton you before another mennes euply and trucky the cupit thall fall boon pourfelfe. It had ben better that you had neuer ben bozne than to commyt fuche extozepone In optiers thenges pe thenke that re compt none bluepe and accule your lette. But god at the day of Jugomen te Challaccuse you. Research 

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## Of the payne hope to have & succede.

The trusteth to have succession of others goodes and tycheste Makings therfore proups for Aot thinkings on dethes hard press a foole boyde of lageste for to despre other mennes dethe Epther for tycheste kinde or hethe

Lepe no more fooles that delizeth the bethe of your frendes to have the succession and come and sethe testament where as is lefte you many sayre doctrynes. Ha what is he y may suffre this soole that hathe his mynde

inght as worn be the whiche befreth & dethe of another for his goodes. He is a fole to befyze his frendes beth bat god grueth the no power therto noz excepteth not thepr prayers. for oftentymes we fe the contrary that they dre before they frendes. Alas is it not grete furou ce to the to delyze ony mannes deth for temporall goos des. for Deth foloweth the fote for fote & be thou never so grece at platte phalte be decepued. It is sene often that the sone bepeth afore his faber. It is than grete fo lp to trufte in the gethe of another man'. Konge Papani for all his aege lawe all his chyloren dere before hym. Wherfore he deped almost as he wente. In tyke wyle whan Absolon sawe the sceptre of his fader kynge Das upo he velyied it gretely. But all fodaynly octhe imore hpm with his varte and he wolve not have thought but that he Cholde haue lyued after his faber. The dedes of Dethe benot all & sureste/for they be to obscure a derke

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thurings folkes be not to foly the to put pout trutte in the inges caducke and transporpe but truste cuer to ly security the sayutes of heuen in Jose perdutable, and not in the thunges mundapnes.

Of them that observeth not the sondayes and other feeltes.ca. ixxxi.

Owho that kepeth not the londayes and holy feltes canonyled But occupyeth them implayes Is a grete fole predeflyned And Chall be frome god expulsed But yf that he kepe them truely In serupnge good god renevently



maken pout out of pour bremes foly fibelis natyke fooles the whiche haloweth not not kepeth not the fondayes not the other farm bes dayes men & women come & redem this chapptee a parauentuce uchall cause pou for to objecue them as pe be bounde for to do and to maunded of our moder holy chysche. Miss Taduertei. my remembraunce, the prees opprobipous of the his maynes. I am ryght fore abalibeo how that they have they hertes to affulked i bole innes. I for thephane they 2 corporall bodyes enupronned with oblining ter nebrous walkyinge in Dyners quarters e it of the bre wage. Ind holderh not the plagne and parfete waye 6 our loade Thelu cryste bathe demonstred them of good farth. De grueth his enfrgnementes and attrices ins bottepne and bregtace buto enery fynfull creature dy uynge here in this wretched worlde to pende that they may amende them and wepe they fynnes by entyere concepepen a for to have clene remplyon of theyr lyns nes by the meanes of repentaunce and true penaunce The whiche ledeth a man buto the realme of paradyle where as is Jope a confolacyon withouten ende. Soi me there is the whiche letteth not therby but dylpzaps feth all that they mave the holy commaundementes of our lozde Thelu cryfte. They honour not the lawe in no maner of mpfe but is maculed and befgled by thepmi In the chirche is fagre and excellent werkes and by theprobstynate and cruelloutrage the image of god is al cyacumipecte. Dow wel that the popes archeby ffop ves and by Mopes that were repleny Med with feren ce/hatheoldeyned the holydayes of god/and of all the fayntes men and women/of whome we halo we the for

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empneteftes and offices on the dayes established as pell of god as of fayntes and aynteffes of all the cours aceleftyall. We byfpyle thele bolybayes and bonoute more mondanytes vicyous to the body and foule. 23p b meane wherof we opipiaple the lawe a the holy loop wre all is almooft vlurped and let at nought. On the ply dayes is made playes bauces glotonyes lechery is traudes and deceptes and compt fuche enormytes without makpinge oblaceon bitto god/oz pzapets/oz go mae to holy chysche. But backe they falle of that they to buto the chysche. And the most compuly without ye page ony malle. for fuche folkes gothe in to the tauer nes and there replyny (Weth they wombes with meet and dipuke without topikpage on god of on his thy if the mylytaunt they obletue not the holy commaundes mentes. And pethat one bemonttretherm they tolve they wyl argue with them and repreue them that hath accomply Med the commaundementes of god and holy dyrche. They nepter worthyp god nor his fapites for and yf by aduenture they be in the chysche they wyll to lowe the one the other/and without the herynge of a ho lemalle they wyll go to brekefalt layinge y two limites is worthe a candel and there they bruyle the tye malle and dipnketh and Woteth thepreuentonge. Alas ye be breabuled poore fooles for yelve fallely for the malle ought to be herde entyerely/andeuensonge also/but as for materns that is flepte pe and oftentymes halte the hre malle to. D bnrealonable fooles / hathenot Theiu thay the comanded with his propre mouth & none tholde wecke on the fondares and holy dayes. I praye they? that thou have not letned to kepe the holy dayes / kepe the from hens forthe or elles & that never have nought

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and they that have kepte them that they may contynue for they hall fructyfy double therfore he the whiche of feriveththe holy dayes. Thall be exalted in heuen. A they that do not be imperful to fall in the pytte of helle.

To gyue his goodes fafter repente hym. Capitulo. Ixxxxii.

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The that gruethhis goodes in halle Unto some man of some degree And afterwarde maketh suche walk That he falleth in powerte Then pffor gyfte he sory be the lefeth meryte and guerdon And hathe for his gyftes no pardon



Aderstonge wel you fooles what this forto grue your goodes aware for I will teche you presently. At is grete vertue to a man tor to grue his goodes by ampre and bettue whan he feeth that they have nede of it. It engendzeth al Joye and bertue. If thou give buto thy frempeafter his mede and Deferte thou Chalte be retrow med bertuous. De the whiche gruceh all his godes bu to his frende and after repenteth bym is a foole for he is contente to spende all his epchesse in walte without makpinge ony loyall frendes. Some there is payueth they agoodes with dystayned by lages by cause they ays ue it not with good coutage. And whan they have apue theprapties they curle the houre that they byde 100/4 dyspyleth themselfe. And p worse is it dyspleaseth the mooft to avue for goddes take. They have no meryte to warde god/for he loueth no arfte/ but that the whiche is apuen with free herte. De the whiche excercyfeth the werke of pyte/a charpte/ apuvnae of his accodes to his poore fremde he openeth the grete gate of honour. And to hom isrendred laude and his gytte is cueragreable. There is other the which equeth grete gyftes unto the that have they courages to fperferand prouder a that tendzeth them no thanke therfoze. It is one of p bytelt thynges of the worlde to be ingrate. A prudent man & a well-apueth with a good well buto his frende for he knoweth well to be remunered with laudes a praylyns ges. Dow pfehou be delpbered to grue grue with a go be berte and a true. And by this thy gyfte that be agrea ble buto enery body. And pth thou have the apuenony Presque it never buto another for in doynge to thou halte make thy frende thy for the comments of The Chrppe of. Ja.i.

## Of the symme of Coutherca.

tererin.

De this wetched worlde rounde aboute In oppressynge eche good body Be they never so styste nor soute By southe they be brought in grete doubte Ind fere of soule dampnacyon If they make longe contynuacyon





O flourhfull footes ought to be absented fro the redyings of this chappetre/for it is prouffyrable and of greete builte. Slouthe is one of the bylest spunes that is. For the breketh biderstondinges and sprintes. He y whi

the dothe mule boon it than fall in to other brees & frin nes and putteth his pooze foule in arete Daunger. Ind how well that they be foo neve the friethat they brenne almooft. It is of a certaynte that he bathe boon hem a arete catharacte to the cove that his flouthe be lene. De is of them that never thoneth clere. The hathenegther farth noz bertue be hathe neuer lyaht fyze but moztes fred wherby he hathe his even all moky. De noveth ne uer none but hymfelfe. De is tratt happy that trauaple lety Justip for to gete his poore tpupmae with. But god the cretour and redemptour is angree whan one wets kerb not. And frnably punpflieth nrm that tradaylleily not for to ropane his lyupage with. The other the whis the is not flouthfull of that he tabouteth not he creth not. The grete spnne of Couthe ought to be escheweb? for they topll here druces thringes and biderstonde noz thynge. They have they bodges repleny thed with bys ces and formes and putteth them not out by true con fellyon and entyere penaunce. Is kongedaupo p whit the was replete by grete honour with aducutrye for he made Arpe to be Capne and all was for to have his wy fe Barlabe flouthe was caufe of fame. Cartage was destroyed therby and in lyke tople was Kome for flour the hathe benthey courage and balyauntnes: Duryn ge the tyme that they baunted warres and bataglies ? bauringe alwayes they handes boon they? Overdes! enery body lyned in pacyence and peas regned buyuers fally. Pone was abuerfarye to his lozde. Thep were not luxurpous. But fpth p fortune hathe tourued het whes le they have influentenelle, and the balpaunenes of up ucrs realmes and the obedpence and lord hoppe. In the tyme patte Bome flogpithed in bataglies and byctos Ha.iL The Upppeol,

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rpe about all the worlde bontununge. But by thepropy be auaryce and lecherye they be at this prefente tyme of the mood lowelt. I Dnoble englonde thou arte at this present tyme floryllhynge in pupstaunce honoute cycheste and chyualcye. Thou halt subdued in thy tyme Bome. Almayne. France. Scotlonde and dyuers other regyons reand a grete parte of Turkpe by thy cheual tous pupitaunce. The pupitaunce and might is foince parable and to puggil that buto hethnes and Turkpe thou arte redoubted and fered. Thou arte haboundant in all mondayue goodes. Thou arte replete with all fas prence and wylbome. Thou arte aourned and endued with all goodly meurs and condycyons. Thou arteful fylled with dy lecrete habytauntis. Thou halt the eleme tes the erthe and the feethat fauoureth the. Wherfore be well ware and have good aspecte that pryde auarys ce and lecherye regare not in the for certainly pf there do thou halte enclyne as the Bomagnes hathedone.: Dagnteyne alwayecting Juffyce and loue perfytely ho ly chysche and the compu welfare. And sustepne every epattwyle quarell in delendynge pooze maydens and faderles chyldren poore ruphowes and all the holy thir the. And pethat thou do la god hall love the and grue the pupilance to ouercome then enemies. Wherfore loke that thou maynteyne within the good folkes and tufte And that thou punglihe the transgressours and do eue body ryght and realon, esco con constant lady. Jame lose abu

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The infydels and myleceauntes
Thave wylled for to put here
Bycaule they adoute termagauntes
And wyll no holy lerypture lere
Por worthyp chieft by no manere
Pot withstonde they be not worthy
To be put in this booke truely

Sethe grete turbe of infydeles come toward deme impetuoully. The whiche well come in to our thypp for to drelle the faylles. They mas the they preparacyons for to have place. This turbe is fo buge and fo innumerable that the uthe and the fee may fearfely full ayne them, fo many there is in every quarter thought the worlde the whis the is straungers. for they be not closed within the wal les of our holy farthecatholyte. I myght well monahe have lefter them belynde for in our thyppe we have noo nede of them/sernge that they be so replenyshed with eccour and that they have no nede of the falue noz me decome for to hele them for they will not love god / hos nour hymmor type buder his nouryllhynge. It hadde ben better for me to have made medpepnes for to have beled the chapiten men than for thefe folkes full of ini oupte peruers and abhompnable. They bere a fuftern within they? breeftes pectoralles/many bgly beuplies/ Of the le folkes is lo many that it is meruapil. They res nye our fayth our lawe and our hope. If I woide spe he moze playnly of them as I have intellygece my pa per were to lytell therto. Wherfore I Chall specyfye bus to you here of they? sectes. The fyzite be the Turques! with the Haralyns, and the men of the londe of tartary The Chyppe of.

these byllapne mathematecpens of whome pfluethan erroute. Buthele reasons enfueth them that I hal de clare unto you. Affrebe. And the lymettes. Alpe a londe evabt puvilaunt the mooft greteft parte of curope / fas marytyque lythelooeme and the monans. Hour flyp is full of fuche folke, for they honoure the eupl enfrane mentes/and bylprayleth the good. They be of them & folowethe curled scole of Argromancre the whiche en ouceth them in charmes dyaboly ke b whiche is of arci te tempelt ins lemblable. They be their heretykes that molde brynge our faythe buto nought. They honour & barne mysteryes. They preche in holy relyapon i bole chysches and recyte faile thenges and mutple agapuft the farthe. The whiche ful of rage hangeth them lette w a arcte corde by the necke fo full they be of malabrooms ons/and curlednes. CON COURS COURS COURS

The our holy farthe catholyte of our moder holy chyrche. And the inclynacyon of the holy empyre Romayne. irrept.

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That holde me love full tenderly In good operacyons loke he wyiche And lerve Thelu chipste devoutely That he maye take you to mercy And descree clene out of your thought The bayne thynges the whiche is nought



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fter that I have spoken of dyuers estates, of the whiche I have knowen the foly my herte hathe had remembraunce of our boly farth catholyke and of all the inconvengen ces and wronges that the fuffeeth and ens dureth pacpently. Mas my herte is plonged in teres for forowe and pyte that I have within my corporall body bycause of the extremptees and injuryes that is done buto her for the is all despled with ordures and byle is nes. He sholde have his thought ryght lyght/and p here tealso harde as a stedpe y wolde not wepe bytterly for her dy fcomforte. Whan we fe that our holy faythe is fo dympnysshed. And that every body putteth hymisise to ferue god fagntly without accomplyshynge his come maundemêtes/and good doctrones. Dholy thyrcheros Ba.iii. The Arppeof.

mapne/thou ought to be defender of the holy chysche ca tholyke. Thou was of olde antyquyte ber onely tuvero and laucgarde. for the whiche enery body byd leke be and example of fapth. Alas thou that arte the chefe of & morloe/thou meues/trembles / and fouteth the on the flacke of tragplyte the whiche flacke is almost nothen as chat the whiche can not lufteyne the bedes and toundement for the debplyte of it. Ind euen nowe T appercepue it bycaue that holy chysche falleth in rupne by the meanes of thele lynnes , wherof the mynytters ben full. Dow mape we fynde luffpepent palture / for to have falute for our loules forth that fo ryaht noble a te naunte the whiche is our payncypall heed fuffeeth and endureth luche cupil/where as our farth and lawe is al mooft fynyffled. The cultomes and ordenaunces that in antyquyte were inftely eftably (thed/ben by them byf troved. The kynges dukes erles and barons that Cholde be the defence ben cause of this. They ought to be & mu nyment and fustenynge of Thefu chayste of oure tayth and of the compn welfare haupinge in they handes the freedes A feptres reall the noble barneys boon they? backes to the enve that they be mounted in honoure & in the grace of Thefuchapite but they thoke not theron They be all forowfull whan they muste bere harneys It is they that ought to be launternes, and flozellhe in byahnelle you sholde befende Bome and fyght for her. Rone well Aratche forth they? Aregthes and bertues Wherfore ye ought to biderstonde & the syppe of lage Deterthat is bpon the lec/can not come buto londe for the grete wyndes and wawes. And is m daunger for to perplife withouten ap de of locour. The whiche is ? fayth of The su chipst by the meane wherof is saupd dy

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uers as well men as women and frall be perbutably in Jope. It is the that maketh be go to paradyle. It is the that the fagntes fantpfpe. It is the i whome reffeth allour hope/But at this tyme for a trouthe the treoleh and had grete fere for to fall for the foudacpon encly neth/a fall woll rught fodaynly in ruyne by thefe bis happy trauntes introeles. The whiche ben aduerlaty es buto ber and against the holy spege apostolphe the whiche ben almooft beten downe by these byflapne doc ges the Turkes and Scythyques that destroyeth ho ly chyscheby armes the lyege of faynt peter and our ho ly farth catholyke. Thefe folkes that bo luch eoutrages ben towarde the orvent where as is this curfed macho met/a falle prophete/p hathe fowen foo many errours These folkes comprehendeth almost the moost parte of the worlde that is to knowe the Arabyens. Affryke and Afre. They holde & herefpes they be beiecte from & faythe and crysten lawe. Row the Turkes bestropeth our holp farth. And the patiours of the realmes of egyp te/and of the grete tartarpe/and of the moores/a Son banne. These byllapne turkes bathe flatered them foo moche that they holde thepr lawe and fayth the whiche is grete burte buto ours. for all that thep were rychte gladde and Joyous the buhappy Turkes for to have p arete samacrerques mocwithstondrnge they have do ne so moche that they have taken the bayoge of conpne Boschore, and the greie larche, a seuen realines of trps innye Has pooze folkes ye may well knowe what opt Measure tris for to have tofte so many realmes the tohi the were crosten. And to the ende that pe have perfete inovolege I than tell pour what they have wone inote they have taken the grete Lybye, Alpe the lytell and The hyppe of. 28b.t.

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Europe. The hongarpes bathe alwayes relpfted them by bataplles. The men of Dalmacia baue greuoully pu npffhed the tuckes and augmented our fayth. Alas no we I fe that the knyghtes wyll not gyue no focoute bus to b farth carbolyke. And thus dympnyitheth for lace be of helpe bertue is perplifed a our farth almoof lot Has who sholde not melte in teres and pull his beere to remembre grece the whiche is halfe lofte / p was mos per of lepence/a of phylolopers. Tracpe, the whiche ha the ben lubbued by the Turkes and byuers other coun tres. Is Achinus, Bacedone. Thebes. Sparte. Lyboi ne Theffale and we have loft Appfte /a it is thep; hans bes. Da god what mylchefe. D pooze chapften men thyn be of the pleafaut place of Confrarpnoble, whiche was the newe Bome. The emperour domined alas it is loft of newe/ats in the handes of thele falle turkes. Hlas & Ballate and also trapelone what that I sape we ou ghte to be fore albamed for there is none p puruapeth therefore. And pet woll these bethen boundes conquere more boon be for all that they have Pauonye Titryce E Tyre that is lo fapre regyons lo that the opriliques Italyens, and apulpens trembleth for fere. with arete papie maye the monte of Ethna defede hym with the profounde cauernes. Ind the Ancelades felpth it. De blably be profterned they of Sucuere. Cycyle / and bas nubye. And have grete fere that they be not focoured/ D Bhodes defende well our fapth and bestrope the bn happy turkes that dyfpyleth our lame. Let downe las giasit she paynce and his me otherwyle called plopping ens and dielle a gretchoolt against them for they topil some and fyght with our kynges and deftrope chipites Dome. For they countaril they thall have the furpes in

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fernalles. Dis bylage is enupronned with lerbetes be bathe with uym the eumenybes he holdeth bacchus in bis cambre he robberh and bestropeth the chapsten me. To fpeke breuelp thes curfed turkes ben neuer facvate te fe the chapften blode fbedbe. D Kome of true fapth ? am reght forowfull in my herre for the. O the holy free ge appollotyke to excellente. I have grete ferc that they take the not and byinde pasa bere bito a frake. De bas the the men of acheront , the whiche is full of rage / the entenbeth for to bestrove our farth. Alas these wulues well believe all a the lambes of the creatour thep then ke to separe anen voomen and chridgen bothe ronge olde. Stouthe holdeth be myabtely in her bandes / for we be enbraced with flepe. 18p the meane wherof and by the faute of makinge relyftence they fere not p crys ten men and our fartband our lawe is almooft peryle thed and lofte. The dukes eries and knyghtes bereth no. more france of lordes. The aunceent predecellours for they agoodnes and bertues be reapfired in the boke of fame by good renowne and perfeueraunce. But note a bayes is is all other wyle for coulant faytleth in them and reggneth in fynne and crudelyte. Ind to fpeke well they love not the comune welfare by the whiche meane our fayth and lawe becayeth. Dur hoges bukes erles and batons flepeth/and letteth all be lofte/taken / profe trate/and bestroped. D chefe somtyme of al the worlde the whiche was emperour respleopsthynge in bertues as a preceous stone. At this prefent tyme thou slepest, Thou arte nomoze emperour as I byleue / for there is no more mencyon of the thá rf thou were bebe. I byles ue that thou well amonge the Garpe thornes or in the water of myre as a thonge & is of lytell valoure a profe The thyppe of. 23b.il.

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ant Defer o thy hyah frege noble and holy thy he pe flepeth that in tyme palte was full of berrues. Die fently we se well that the farth is corrupted by the Que hes and none chafeth them awaye. Euery body endu reth they to inente and letteth them felfe be deftroped by them. Rone well conquere & londe of Gurope. The fe turkes domyneth ouer them and be imperatours of our countrees and hathe matred our lawe. But not w Conopinge I thynke that it is for our byle a abhompnas ble synnes. And that god permytteth that we cholde ba me thes dylcordes. For mour townes we honour tychel festand worthpothem astayntes and be full of abbos inphacpons/we chase bertues awaye, the holy farth of comaundemetes of the lawe. And take pape / auarree lecherpe/a many other fpnnes/pe ferue p deupil. Wher fore god o creatour hathe put dyners countrees in ruys ne. Somtome Bome wasto pupllaunt that it dyde che le as reght tople/foure noble cytees for to be her fysters replete with grete fortytude the whiche were & pyllets of the empyre that is for to knowe. Therusalem the ho Ip. Alexandine the ryght ipnguler bergge the name of a hynge. Antyoche. And Constantynoble. These folkes nowe is depayued from the empyre and holdeth them in his handes. Thefe curfed turkes doo nothpinge but pmagne how they mave dymyny Me our holy farth/3 our byces and fpfies is the cause therof bycause we be denoyde of vertues. for we belyke blynde folkes full of trybulacyons and myleryes all procedeth frome our abhompnable fpfies. For outhertes is fo roted in fpnne and to obstynate that we can not race it awaye. At this tyme we lethat they honour soner the grete turke and obere soner his comandementes than we do to therm

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of our creatour. Whe have nevther lone buto faber noz moder/bioder/fpfter/noz cofpne. Bnt by auaryce wol de dy spoyle the one the other. The men of o chriche has ne fymonye in they haves. The kynges and dukes coz rumpteth the holy fcryptures roat canon and cruyle pe some be well fortuned we will make theym fall pto me mave. So both the croften men nome. The orfcorde of the paynees/maketh the poore subjectes to have ares te comentes. Dur manipons is nowe deprouch from btylyte a haue neyther fayth noz hope. This notwiths Condynge I meruayli me moche how that the turkes haue taken fo many cyters townes and caffelles reals mes and countrees as I have fpecyfred of befoze and that they have not ben resplice. For ther remayneth no moze bicoquered faue this fame lytell quarter that we be in. Wherfore I fere me fooze / pf that we make not a grete booth a make good watche that they hall come bpon bs and put our londe in they? Subjection a put our fayth in cupne for & abbompnable fpnnes that we commyt and do. D Bome come Jam aferdethat thou halte le the fortune of constantynoble. I fee the gates open/and & manyfell wave. I boubte gretely that the le hethen houdes ymagme not some trechery agapufte the, Alas thou was named to four aprilp at the fyafte ty me and created the paperce and foueragne kynge. After thou reased up a noble senate. And bycause that & surs mounted the in payde gob hathe punyfiled the. Thou was lyberall buto thy frendes haupinge the imperpall sceptre of the worlde dompnogem Justyce by al bny uerfall people. Thou halt the sceptre the whiche bymy mplibeth ftrongely thy fapth is gretely buloled bycau le that none defendethit : Cche of bs is culpable therof The Chyppe of. 23b.iii.

by our lynnes. Opponces and barons Komayns. Ono ble fraunce. D Almapne the ftronge. D excellente Ens glonde impervall lo endued with fortytude. O thou ho ip fader the pope defende all the farth of The lu charfte the whiche bothe anue it us by waytynge. Defende his precyous name. Daue not your courages faynt. Daue a mogelt you ampte/cocozde/a peafe. Dolde pou in unpo and be ftedfaft in the fapthe. Echone of poutake pour ar mes and with the belpe of god finyte togyber bpon the curfed turkes a facalping. Syth that we have our hand des fortyfyed and balyaunt men smyte we boon them D noble emperoure Darimulien / where is thy force/ where is thy strengthe. Wherat holdeth it & thou emplo peth it not byon thefe byllapne turkes. Thou arte pupl faunce and holdeth the empyre of & Romapnes fo ftros ae. Thynke and rethynke boon thy predecessours that hathe employed all they? Areath boon them. Thou fle pell awaken the. Mas thou parpenfelte not but for to make warre bpon the chapften men /and leueth the infy deleg that destroyeth then empre. It were better for the to be a symple erle than for to take such ea charge ppon the and not to bothy denour. D thou realt pupls faunt konge of englonde of whiche hathe more rychelle than euer kyinge of Englonde hadde employe now thy pupilaunce byon the turkes and mescreauntes. Thou arce floryflypnge in honout amonge pchapften kynges there is none that may compage with the. Thou alone arte fuffecent to coquere the holy londe. Alcodes. Ichp les. Dercutes. Jason. Paris. Dectoz. noz Agameno. had neuer the myght that thou haft enght pupffaute bynge Acts be that Chal reque / hourne about his ennemyes by the grace of god. And thall be bynogcatour of & corr

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che inplytante. And by his incifable strengthe thall subs due the turkes and go buto Therusalem to brivte the lepulchie of our lozde Thelu chipft and thall reduce all buto our chapiten fayth. D dukes cries baros and kup abtes of this redoubted realme of englode / tobiche is p Houre of chapftendome and tryumphaute treafoure of bounte that is more worthe than precyous frones. The feche you awaken your hertes and go all and make an ende of thefe curfed turkes. Pou fe that the kynges flepe and have they herres buder fet the whiche fholde be & pyllers of crystendome. Ind it is they o letteth nought by the chysche. They ought to have grete hame. D nos ble loades dompnatours of Almanne awaken you for you be aronge and myatty and thewed it not / you lye ue in peas and luffreth pour farth is lepaced. Shewe pour in poly Med armes. And go with the engly Memen and frenshemen on the turkes with a grete holte. And let them flepe that wyll flepe. Dut men and flyppes on the fec. Ind you hall fe that god the creatour hall hels pe you. He Chall breke the Aroge castelles. Cospoer how god bydehelpe kynge henry the fyfte agaynfte the cry; fren men the whiche by reason tholde helpe you soner as gaynste the infydels. O pupstaunt kynge of Komaynes wyfe and prudent whiche holdethe the feptre ryall of p compre Bomarne what someuer enure that hathe ben hab on the thou arte myghtye and worthy to gouerne fuche a crowne. I knowe no paprice moze Jufter bertu es pompneth in the thou louest peas and then bonoute encrealeth. Powthen fourrayne pipnce awaken thene boost whiche is so balpaunt for to go and supte boon the grete turke and the mpfereauntes. And beipe for to redrelle our fayth of whiche enclyneth frome bay to day The Chyppe of. 28b.1111.

you other kyinges what die me you what anaplieth the heppinge and lourpinge in your countrees / nothpinge/ havanoone them/anoteue ladyes/and general women fable your hogles take pour harneys and make fowne pour trompettes into Turkpe. D pou enupous a cut ied hertes a dylloyall folkes/flee your toaye that ye be neuer sene you empesshe your good konge of Englobe for to make warre for the full entacpon of p farth. Curs led be your flaterynge/pour hertes is more bytterer tha galle/and at all allayes you be nought worthe/you that haue an eupil ende. And the grete deupil Mail take pou for the dyupfyons that you have made i your dayes/ I can not tell yt that you have redde in pauncyent hyllos ryes of them that wolde make these consploines buto they lordes as I tynde of Charles Chaunes that revi oned in france after Charlemanne a was the fourthe of that name/to whome god the wed the papies of helle Beholde there what he layeth buto them that were as you be you encyche pouce frendes y whiche ben plued out of a poole lygnage/in grupuge theym the offices of paudent gentylmen and to by flaterynge the chorles is promoted and the gentyline remagneth in extrempte you befyle warre but you kepe you ener ferre from the Arokes. In cytees a townes where as pe palle the wys ues and maydens ben byoled the pooze men beteirand rebbed. Who hath done it my lozde and his men. And then they dare not speke. Justyce slepeth from whens cometythat by cause that trouthe libreth. The poore Wall be punyliked and the tyche and the noble thall els cape by supplyinge. for to wete pf that it be mapte in p byble/in the ryght canon of cyupil is it polyce for the co myn welfare(no) D Ihefu chapfte how p arte pacyent

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for to endure suche thomass. Aotwithstandynge Tsup pose that they & whiche ben fered so in this worlde shall obepe and fere afterthey; bethes b wome infernalles that is prepared for them. Onoble kynge about al other redoubted and reclaymed for your beny gnyte thy nke for to resplie agayustethis affapre expulse they grete bytternes/exple them from your affapres and bedes/a pour bespnelles Mall spede the better. And to the ende & you lyue in peafe bylene neuer thefe fale tongues ferpe tynes/a detractource of whiche toueth better to le pou in trybularyon that in prosperyte. Revgne peasybly & whan all Englonders in tranquelyte then go bpon the faralyng and myscreautes. And recover that the whis chether have conquered. Ind after pour deth you and pours that be lyurnge in the realme of paradyle. But & pe do ony thynge against your god and against the cos myn welfare god hall hate you a pour people allo. Toz whan a love is not beloupd of his lacismes it is adruy! francand token with the coco occo

## COf blandy Thees & flattrers.ca. Irrrrvi.

Twho blandy theth a crue unede Lyckynge the platers of eyche men And faylicth his may see at his nede Is worthy puny thed to to ben In greuous tormentes there or ten By cause of his greet trechery Blandy thy nige and flatery

tended thanks have not protected and found for the

Lloyde where some uer you be flaterers and secure of the courte renne some and be was re of the horse that stryketh and come and here this chappere the shyp that you be in is apparabled with them that followe the key

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chyn. I coude not ablterne me from puttynge thefe fol ties atone/and have gruen them a App for to gouerne/ you ought to bnderstonde that these folkes well govers ne p halles of loades and papinces. This turbe defreth fraudes & pmagnacpons for they well flater all about tes. And 25 y fuch meanes the loades holdeth them for & mooft trueft and will apue them the charge of all. We haucordepued for them a grete thpp boon fice. All the seflaterers and ertozogoners is the fyrst and mooft ne refle the kynge in courte / 02 of a loade / 02 of a mayfter. They go gladly into the courte of a kynge/of a papice/ of a duke of an erle 102 of a baron. They recrte manye wordes of none effecte/and is alwayes nexte p kynges persone. And of that there is ony that is wose and dols crete they woll conforce fraudes against them a well reporte many faife tales to put them out of grace. Ind to the contrary they toyll fay that a fole is replete with wyledome and lapyence. Thep lap dyners wordesfull of varietes of them that they may flers hateth. Theos ther bycaufe they wolde be cause good fernautes gades reth the feders a other fylthos of thepr maysters gows nes to the endethat they lerupce pleale them & better They wolde euer begyle they marfters and buder the bmbre of goodnes they compt byuers fraudes and bes cepepons. And to couer they, fallenes they focke amya bly buto some and fyersly buto of other as who faythe they voit for they maysters prouffyte. Such folkes by

flatetyngets made tyche and exalted about the other They be acquapated with dyners folkes though they? opsigmulacyons/and falle flaterynges. They have two tongues/for with the one the recounte manye bycpous wordes and lefynges. And with the other thep do clene the contrarge. And thus by thefe falle flaterers the pips ces and lordes is decepued gretely. They hall be welco me and byloued of the estates at all seasons for recytyn ge of lyes and newe tydynges. But the cryme ensueth the forme and his proncepall accour by the meanes of the whiche he is detyled and trode budet the boile fete and imprett behynde at the other. For it is a compn fas renge. De the whiche can flater bathe all thynges after his pleasure. Ind he that sayeth trouth that have his he be broken. But afterwarde tourneth the chaunce favens ge. They that laye trouthe Mall haue brede and the flas terers thall depe for hongre. And thall fall in to grete ca lampte and mylerres. 

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COf delayers & vayne reporters. lerepvii.

Twho byleneth eche mannes layenge Bothe fooles and men bndy screte Gynynge to they; folyes herynge Is worthy to have lozowes grete The whiche maye his folyllhe herte frete for flaterers he wyll bylene That leketh all wayes hym to greve

Alcumpne whiche is deceptfull
Waketh the worlde golde in doctrone
But the decepuer is all full
Of malyce rancour and rupne
Acuer lacyate but as a lwopne
Glouteth the poore folkes tychelle
By fallhode and by doublenelle

That pke fooles that maketh alcumpne / cof me and make some newe though and rede in this chapy tre and you shall fonde newe thou ges for too make alcumpne dounne with. De Castallye swete and wose. I praye the that I may too and as many tongues / to the ende that I may tell the false men the whiche be in crete normans. Com me

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ces and as many tongues to the ende that I may tell the falle men the whiche be in grete nombre. Row the have put in our flubpeland flote byuers other thyppes Toz elles the halfe myght not entre in but tholbe aby be boon & londe mberfore we have orderned fipppes for theyni to the ende that they, fraudes and beceptes be theode boon the fee. Druerfe of thefe foles is of eurl operacyons the which eenfecteth the worlde the faile frende decepueth his true frende. How fapre so ever the beapler speketh it procedeth not fro his herte. But dyls tylieth bytter benym. They knowe an other maner for to dyffame they? faythfull frendes and leue them in ex treme necellyte. Thus may ye know e the peruerle woll of of fredes nowe a dayes. for thepr bertes ymageneth euer some fallaces to begyle they true frendes. Tand thepramyable wordes is full of bytternes. Thepr tous ques ben full of hony. They counsaples is full of frau des and deceperons the whiche thall to me theym buto

somage in the lafte ende. By they tongues they becep ne many men aby they [wete tonques they know ma ny fecretes. They be all for themfelte and not for the co mon prouffete. They becepue they? bredere germayns mey; colpnes pe and they; faders and moders. They be of all maner of effaces as well (ppaptuall as tempos fall. We le eupdently proughe thep; herefpes and that the whiche maketh the bary in thep; thoughtes. They about and make clene all without and within they be full of fpithes and be ftynkynge lyke pipues. I can not tell what I holde fape more lane p they be lyke fampl bed wulues couerde with lambes thenes. for within mey be ful of malpce & Deceptes in cogpt pge fallaces /g melteth fpluer and dyners other metalles togyder. they be expecte in makinge of moneye and lemblable thing ges. In counterfettynge the konges corne trefpallyn maganithis reall magelte. Whrefore they be worthy wlefe they lyues. And they have falle fromes & whiche they fell for precyous stones i in beaplyings bothe tyche marchauntes and pooze. There is allo a grete mepne of dyppers of golde and fyluer, and wallhers of monye by newe invenepons/ so that the hynges copne is grete b poltroped for what it is lyabt they put it in belletla b there is no monne ftypnae bycaufe there is fo mothe bellell. Fraudes is done i weyghtes and melures. The marchauntes haue two perdes/and two werghtes/for to bearle the compnaite and specyally the poore folkes by they of p towns knows thit well Inoughe. There is no farth in the worlde for every body is full of fraudes Also they betyte them for to be renormed beaplers. De the whiche may elcheme fuchefraudes and deceptes is well happy for ther is but fewe in the worlde pisclene

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They be semblable but o the tauerners that medleth the wyne that of whyte and rede maketh claret / a sylleth they; wynes ful of chalke a do dyucts other cupiles of whiche I wyll holde my pease for this present tyme.

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In his estate tryumphauntipe That counterfetteth Thesu chapste By his foule paper and trechery wherfore he challhaue papers truely with his owne fader Aucyfere and all that by leueth hym here



Ome reve in this chapptre, folyllhe seductours of the fayth of Thesirehapst and you shall se and techapst and his bedes. For we have composed the shapst

meruaplious that renneth Copftely boon the grete fee in the whiche is conversaunt the fooles replete with bes cepepons and falle exedence. Who conepteth to knowe what men thefe be knowe that they be chapften men the monthe bolder b of scoles of the favth. And be falle febuc tours in sowrnge errours. They honour Thesuchant and his boly factyfyce with an curli coutage. They wyl enterprete the holy feryptures. The poore of underfios byinge and fymple in the barge of faynt Deter bereth & keye, the whiche is ftronge and eupli to deftrore. She is withouten mafte or faple/and fleteth bpon the dauns gerous wawes rpaht profounde. Within is the falle ene terpretours/falle actours/and falle prophetes that con tayneth our faythe and holy layptures. They be full of foldes and erroures for they fowe falle doctrones in numerable/but the myschefe thall descende boon they? owne bedes. Dur fapth and the boly my ftery appereth suppently alfo clere as the fonne , the wordes is fo well ordred that there is none butufte enterpretacyon. Ae. nertheles thefe ambrevous fooles well haue excellente names honour and glozpe. They will make neweens terpretacyons byou thiges that is also clere as the day and affulketh thepr fpprptes in expospinge outelawe wongfully. and they do it all by tactaunce and paybe It is not fuffyepent ynoughe for you to be amonge the holy lawes without haupinge ony wyll to furmounted other. By your peruerle and infacrate coaptacpons/pe couepte to hauercuelacyons of the byuynyte/transcens bynge from the imperpall magefte of god Lyke as our aunchet faders haue had and obterned thorughe thepr merytopous operacyons. The whiche have holyly thes bed buto bs & holy feeppeuces. Thele folkes concepus The Chropeof. CC.L

falle interpretacyons thenhage for to beltrope our hos ip lawe and the farth that we byleucon. They well en fue this curfed Antecryft and his folkes by they? crron res. They have they herres infacpable. Of thefe there is a daunce and many other berynge the france of Inc tecryft falle febuctour and inveneponer of emples the whiche well myneour farth and breke it by lawes full of deceptes that they woll lowe in the worlde. They be contrary to the grete kynge of heuen and perlecuters of the lawr. In the tyme that Antecryfte Call revone they hall be lubdued by moneye. De hall grue theym practs tyches for to lede they marchaundyles falle nelles fayntples blurges and grete euplies. Top gos De cryften men he Mall do many murpes / m'cuttynge of they hedes. This flyppe fhall not laft loge bponthis proude fee/but thall be destroped and as the constrant neth her gouernall hall fall alhall abyde in our farth kepte late and foude. And how well that the Chyppe of favnt Detet is in grete perpll for a mygter blafte of mo Dethat often maketh it to baice lo that thep foze trems bleth for grete fere . It is bauntours of grete ferences and interpretoures that wolde befpte & chapiten lame. They may be well named the mellengers of Intecrpft for they enfue the operacyons that they Hal bo. They be fowers of zizanies. I the lafte translatour haue fene at Darys bylgrade/cutte the torque/and after brenne a prest that helve almooft fuche erroures. Ind ther was no doctour lo grete that myght put hym out of his foly He layd and dyde grete thoges of whiche I holde my peas for dyners realos. Ther is dyners at this prefet tyme that hathe as well deserved the dethe as he for the which ethynge I wolde that the creatour Golde punys

the them fo that all errours were expulsed out of theps hedes. I well put here thre thenges that ought to be no ted for all the fapth is comprended in it. The frifte is the grete grace that is in the byllhoppes mouthe & whi the is dy lozay led a let at nought. The fecende is p gree te haboundaunce of bookes by the which euery body maketh exposperons/expectacyons/at they pleasures And then alyaht courage will take fonce the envil opp noon than the good for oftenty mes one fyndeth thyns ges that he holde notabyde on. The thy de is the grete errours of haly Doctryne & bertues of whiche druerle folkes is buclothed and well not go buto the arete glos eve but in to the papies infernalles. Papieringe in foo lowen aboute & worlde a formany bokes of holy feepoil fures that the tyche and the poore is all one. The true fevences and bertues none taketh/none prayleth them! It is of necellytesthat the poore men take themy for the the gentylme fetteth not by them but have grete hame to brirte the farze bookes and not for to wetefuperfit ous garmentes. The bokes that be mabe in Englyffe touchpinge the fecretes of the fapth/caufeth opuers ere tours and specpally to women a spinple men. Wallas is put byneth/no glozye/laude/rewarde/noz lycoure is gruen buto the frabpens forhe labour of thefe clerkes is in bapne. The tyme is come that the fayth is subuer ted to byfoapne. And the prophetes have advertyfed by uers men. The tyme is come that thefe falfe prophetes conucrteth the worlde by seduceron and cautellous are 

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Cc.ii.

Twho that for drede or for favour

Dothe hyde the trouthe and veryte

Or who that for love or lycour

Actteth the dede of charpte

He is a foole for certainte

for they be ofantechryltes lyne

That cauleth suche thringes to take frne

beth trouthe. For how well that pour bader, Condynges is pure and clene, and full of feps ences perpou be popottes. for pou be full of errours of menaces of cancours a of bapn mozdes in lettynge tije good comaundementes to be te coted and reperled. Alasthey knowe not the enfrances mentes for fere the whiche holde buderftonde thepin. For they byo them for fere or for loue. Curfed be you the whiche do for for pe do it to pleafe this transptory work De and to opfpleate the celeftyall realme of paraople of is a hodieth thousande tymes of more valute. Thymke that god hathe give you bnderstondynge, and reason for to teche them the whiche is buprubent and opicrete Wherfore hyde you the passages of trouthe / wherfore fpeke you not hardelp/preche the holy fcrypture. Daue poutaken monepe/oz fere pouto be in cuyligrace/foz p whicheve bare not rell the trou be. knowe you not eny dently that our loade Thelu chaplte hath grue you this excellent (chence for to declare the trouthe buto every bo by. Dipou I canotholde my peafe. knowe pou not & peleuethe lymple folkes al denoyde of bertues by your eurl prechoge you ought to exhorte every body to lyue well. Alas and you do nothynge. you knowe well by er

Atende buto my layenges you foles that bys

expence that you lefe bothe your bodyes and your fou es mplerably. Take enfample of the good Upzgpil for he the whiche is a clerke refulgente lapth . De is moche outable that hypeth trouth. and he is erght bertuous that telleth the crymes a the euplies of the bycyous ine and women. How well that for tellyinge of trouthe there bath ben fene dyners hanged and quartred. And for all hat yf that ye holde haue the fame punpfhemente/ye ought ever to to laye p trouthe. The wple man never le tery payne not fauoure. But kepeth ftedfaft fotynge a gapuft every body bertue fauoureth bpm. for he is cos tente to lefe all his goodes for to fave trouthe. Dow well that yf he chefe for to correcke his Dethe/thofe wordes is of no lubitance. We fereth not the chame of the bycyous men for thepr wordes is opprobryous and of none eff fecte. For the vertue nor the honoure of a good man is not the worle for the habelynge of an eugli perione. Core becepon is ever replete with levence , for it repreveth p puners of they byces and reduceth them buto bertue ous lyugnge. Thynke on faynt Johan baptyst the whi the was repleny libed with all bolynes and that enfued bertues/a fledde byces. And for his bolynes a good lyfe god humpled bym buto bym/in prayenge hym to bapti fe hym. He farned hym not for to correcke Herode Anty pas/bycause that he belde the wyfe of Decodiades/the whiche was p broder of horode Antypas. Correcke then they? byces and synnes with swete wordes. And of they recepue not correcepon pet Mallyou recepue me pte one waye of other for the reprengge of fynne a for prechange. And fo thy good develhall not be loft / for bouldly thenges have not trouthe for who that letteth lage trouthefor gyftes/dampneth his foule truely/ Cc.ul The Chyppeof.

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whan the boctours ben by Choppes or have benefices; pe that! not here them preche nor crye nomore for trous the in them is hybbe and maye not take payme no more. And on the other fyde they date not faye nothynge left they tholde left they? benefices.

To withdrawe the good dede & what it is.

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Twho that will let a man prudent
To do werkes of honeste
Dr put ony impelshement
Betwene folke of affynyte
De is a foole for certainte
So thynkinge to let the good bede
The whiche he may not by no spece



femble fooles from all partes the whiche eupnaceh to withdrawe the good dedes by pour arete foly Come and revethis ferrptus re and pe Chall fynde thynges tygbt proufs frtable to the helche of poure foules. He is a bery foole full of wanhope the whiche thynketh to lette the good operacyons. De is impecuous and full of crus delpce he taketh them not by the handes. And for to has ne intellygence of my lagges Jwyll lage that the Just man reherlynge some good purpose shal be argued of \$ foole. De bathe tuche wyll that he wyll that every body accorde buto hym for a they were a honoreth they wert speke to them all. Ind pfonpof them be wythe hebed a foly fle he worl holde on his partye and purfue & Just with maltalent, the whiche gothe the ryght wage. Allo bothe he the noble and lerned and well not folowe the tyaht wave but gothe in the vycyous wave. He is curps ous to dystame the wyle man and well have the name of sepence/and to claryfe the light. And whan the dyl acte man ayueth the true lentence he well make grete nople with his fete and handes forto let his farenges to be herde of the opferete and wyle me. And pf the was le man be dylpoled to lyue bertuoully/this folelball be mupous byon byz. Ind of he chele a velectable place to do good in this foole hall put hym in the wave to make perturbacron. And Hal farne hym to have grete scren ce he dystameth the wyle wont ony reason. Thus he fur papled with foly thynketh to have more reason and write than the other he well frue fecretely lyke an bus teasonable foole. All byle thyinges mundayne pleaseth brin. De bylpzayleth god by his wanhope and grete fos p/in makeinge the procepte/and begylpinge the fymple

folkes he maketh the procepte wherby wyle men is be cepued. Our wylles is temblable but this foole that can suffre none aductlyte. But the wyle man both not so for he prepareth hym to suffre aductlyte at serve god denoutly in eschewage byces. One fole concepteth to make mo. Wherfore anoyde they company. Foole f thou be full of buhappynes and benoyde of because at select entyse none other but let them prospere in good nes and bertues.

Coftheobnigation of good werkes. C.ii.

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With oyle he maye the better le Milo he that hathe bettues grete And accomply Meth them truely De lyueth in grete profperyte Ind he the whiche dothe here lyue well Shall never come in fyre of hell

Aderstonde my wordes poore fooles, the

whiche baue not fructyfred the tyme pafte, but are abyten in the fylthe of fynne / with pour hertes plongeb in moztall byces. I tes quyze you mundarne folkes to leke falute/ for your thoutes is fyred in tenebres of Thefu chiefte none doubteth the flagellacpons. The lpfe humayne is befpled the herres is bewrapped in the obsurtees of hel D moztali man thou arte to blame wha thou allebleft somany byte synnes. Thou thy nkell that thou arte opf pensed for to do eupl for the goodes that thou hast done in tyme palt. D byle fynner what maye thy goodes pro fytethe pf thou halte had thy herte clene from all byces. tohat thall prouttyte the the facreface of encence nor al then offenges and offences what thall prouffete the p grete fructuousnes of p chysche/what shall prouffete p the fayre aucers the parbons that thou half wonne p that thou half ben bertuous in the youthe and thou art now olde a leueth the good ensignementes a bertues/ Certapnip of thou perfeuer not buto p ende thou lefelt thy tyme for the endecrowneth. God & egyptwyfe Jus ge wyll Juge every mortall ma at the house that pe fyn beth hym good/without takenge respect . Whan it tos meth to the bethe he chall call them / thall make theym grue accomtes of thepa good bedes and curll a fall re warde them therafter. For pfthep have done well they hall have well apfehere lampes be boyde of oyle they The Appol. Poli.

Mall have mouch they fprates a al bertues. for to ha ue lyght he woll foll his lampe full of ople; and defpreth it with an bnuertuous well / he is a fole fo to bemaun: De the Dyuyne lyght/athynketh not on bell noz on o Dys uerle ingementes that god hall bo to hym. And pf the wy le man do fome good and beye fodaynly god pardos neth hym for after they good bedes they fall be remu nered the good to have beuen and the cull to have bell. Sonners that true in fynne moze oblignate / & barbar than flones wherfore have you not mercy on yourfelfe Wherfore thynke you not boon the dredefull dave of do me that is fo hospble and fo perplious by b whiche we mult paffe. Thynkest thou not that thou must offre thy favre or foule body at the monument and that paratien ture thy foule hall go in to the flambynge fyze of of hell D what bolour what hozepble lentence bpon bs moss tall folkes full lytell praple we oure dedes for to come The realme of god we beholde nothinge with our even cleuate. But have regarde buto the thoges interpours without thy nkyinge byon the dethe that is fo lobavie. nor at our houre the whiche is lymptted at that we has ue no refte ally gned whan we thall departe out of this morlbe.

## COf the praylynge of lapyence.ca. C.tii.

Ope nowe take with the ryght hande Bothe palme and the ryche crowne abyde Aud on the lefte lyde there both stande The cap of fooles bothe large and wyde Whiche is strowed on every fyde

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## Leuynge the crotone of saprence Descended frome the hye estence

Unatyke fooles aftonyed that pardoneth the mooft often pt Thaipa touche you pardone bs/for we writ speke expressely and enploye our wyt Tuffyce for to knowe what ayftees ought to be gruen buto p bye and worthy los phye in the whiche the man bathe trufte for to have ber tues and grete fepence byuers with honour haue bets tues and grete scrence dructs with bonoure have ben clothed/coneptynge to have the herghe tytles a hyghe names of the true begre of laprence. Done that had ne uer excellent tytle but blurpeth the name magpirall. and habbe neuer Cepence. The other ambreyous gothe and takethit / not for to enlygne and techethe people. but for to have praylynge to the endethat they fay that he is wyle this engedieth bycyoulnes. Hourle rou bn: to what they well entende to the ende that in deuerle barquettes and feeltes they be fomoned the fyalter and in lyketople at grete affembles bycaufe that they baue totle without sepence for it is wroten & sepence is god! with his fader about in heuen but of sepence I tell you that we have none in the worlde/but that in the whiche we founde basin hym was accomply fibed it is not feps ence but foly. There is byuers at this present tyme in p worlde that for they grete and profounde Audre have labour and payne the whiche wol euer remagne in that grete implehefe by they owne boldtary well by b whis the they thynke berely in doynge this werke that they acquipe the realme of parapple fozall that thep be well blynoc for our lorde feeth that they have they bettes to The Hyppeof. DD.IL

harde wherfore he taketh them not / nor recepueth the not bycaule they be in tenebres / a maye not walke in pryght waye the whiche is strayt officyle and thornye But do chele soner the engli the whiche ledeth them but to the ppt of helie full of serpentes. Who that wyll ensue folge and sque in her he shal not be without synne but who that kepeth hym in wysdome shal be rewarded at the laste. We see enery daye the renowne of platon and the other the whiche at this present tyme is storyshyminge in the worlde lyke as they were on sque. At this daye none holdeth them on the party of dame prudence by the whiche the mundaynes chese not the waye to heuen warde.

Of the dispraylynge of his unfortune. C.till

The is a foole that fortune dothe le Come on hym whiche is transmutable And maye resplte it in eche degre With sappence incomperable Jolowynge thynges proustytable And wyll not by no maner of wape Tyll dethe hym take without delaye

appeteous fooles bufoztuned the whiche fetteth noughte Ly mysfoztunes/come and rede this chapptre and peshall se what mysfortune is every body thynkynge on his assayles and that with fayth they be garnyle shed to know y descendings therefor the bustablenes

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for the fortunes ben fodayne. Ther is no hande be it ne mame uer lo ftronge that map go agaput it ther is nothpuge? in the worlde but that it taketh ende by b whiche That paer xx 1 ue thought in my monde of them that have al fablenes to whome fortune is agreable and how well that the co meth not to the focoure of thep rupne. Thep are alway applyamit buto her fozatt that theis bunaturatto bo good and more prest and reop to doo engil. This foote fendeth hymfelfem visheufe all on a frze and bis goo bes consumed. D thou man pf thou have an bufoztune for althy beed is well combed and that they brede tree or bermyne the prubentes fage a compupyout be. If there come plat is never alone and by our faute encrea feth more. We fe cuery bape that fortune encrealery bet Det vede is lo greuous pit is not worthy to be teared Ast with nondynge thy nke we not on the trainmuracy The Myppe of.

ons that is contempled of many thynges that cometh to bs. It happeneth oftentymes as one thynketh to the endethat the man be not withoute this . De bothe well that kepeth hymicife from cuyll wha he knoweth how he holde kepelymand bothe it. for to hauc ones fore farcly one must loke where he fettethit for oftentymes fortune hydeth her buder the fote of the man / for euen to as the man well go boon of fee the wareth and fwels leth/ Wherfore he is a fole that entreth in to to the thep that may not fusterne the wawes / noz a lytell wonde/ the whiche oftentymes perylheth thaughe haboundau ce of tempelte an bozage, and thus p foole recepueth grete bomage opuces tomes thrughe his folyihnes by caule that he can not gouerne it. But the wyle man bes peth hym from the daungers afozelayde in elchewinge the orages of the fee that maye happen wherfore energy body that thynketh to go byon the fee ought to have a fis re and a ftronge flyppe to the ende that it maye refyft agapult the wawes and tempeltes. Wherfore frances confeder the unfortunes of this worlde/a amende pour tyces to the ende that pe be of the well fortuned in the realme of paradyle.

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## Of the datraccyon of goodes.ca. C.v.

The wyle man that lyueth were well without fraude of detraccyon and afterwarde hangeth a bell at his cattes necke by correcepon ho is a foole without dylcrecyon Se at the last for to condylcennoe unto foly and so make an ende

Des by your bndpfcrecyons come and rebe in this chapytre and re Mall fride thynacs prouffitable for your foules for the opferete wpie/and prudente men that have had bos lente for to bo well delyted them there in with all they? pupffaunce bycaufe that there is fo grete a cogregacys en of fooles reapftred in our booke the whiche we have put in the grete thyppe with foure toppes. We have bar ges rowpinge boon the fee of druers nacrons , we will not write they betracepons and renownes. We freke of malefactours peruers and full of inpoupte to pende that they Molde amende theym of good men that they holde reiople them and marntepne them in boute by the whiche we put here medycrnes and enfranemetes for to instructe and hele the feke folkes our booke is ful wherfore pf we rede in it and retapue it you can not be empelihed with fynne. Ind to the contrary he that fyn Dufftri noth hurteth by our Myp/ for we have repreued dyuers le foles by our lerpptures. If thele fooles wolde breke my faynges where as I baue none afpecte in they 2 thoz bes knowe for a trouthe that I doubte them not pf for me yonge fole entermytteth bym for to contamyne and betraye our lytek playes a leryptures he bothe not wel for and they have dere even and buderstondinge they Mathet. well not bo fo. Ind pf ye be mutyns anopbe without of ny murinuracron/and put the cafe that your tongues ferpentynes wyll reherfe dyners wordes you can not burte bs. If that ye woll not fe our booke go elles whes te or take p layinges that thall be notable to you for the have wayten as moche for the tople men as for b fooles To the regarde of farnges our Auby les not therin. The thyppe of.

Monae you fooles that abnychylleth the go

Thele fooleshere well do also well as the alle playenge on the combales for as moche is good playenge worthe as eugli. Also the foole taketh no take in our good scryp tures wherfore you lectours I beseche you to take the good documentes and scue the cuyll.

Detheimmoderate turpytude of the table.ca. C.vi.

Thow at this tyme we be moved To paynte the grete enormytes Didzonkerdes the whiche is approved In our booke of fragylytees Touchynge they foule commodytees Whiche they commpt in every place As folke that is devoyde of grace



Dw we truft for to haue repleny theboure Chyppe with the fooles of this worlde not withfondpinge & turbe dyllolate at the tas ble is not fall acrous Decepuours noz auas everous but they are men teplete with en omytees and pollolate at the table infacvable in ctyn ge & without fhame. They ete byllanoufly and Dayny belyke pygeons/as longe as they breth may holde in dipulyinge wone and ale togyder. They fet themfelf at p table without favenge onp graces or wallhoge they? handes faue in they loppes and of the morfell is bow ne they danke without rempffyon and (waloweth the morfelles all hole for halt thepr trenchonts is laben lys ke mountiopes/and thep; cappes full of wyne and ale/ Whan they have dyned they cyle from p table without grupge ony thankes buto god for his goodes. They be lo byle and abhomynable at p table that I have grete horrour for to recounte it. for they drynke tyll they epe watte they tethe is rotten for the drynke that they has ue bronken. They relke and boke and bome at p mous the they recepue all dapukes. They proudke the one the other in thep; boules and then they dipke to excellyfly that it ouercometh they fomackes. And dynke buto they and Baccus the one buto the other by cuppes & pottes full enfortynge them felf ouer they natural mp ghte. And thus they fppil by excelle bothe p body and p foule. After that they have well dronken they fratt lps he beggers fallynge in the frithe and myzelphe Copne And afterwarde they are lyke / & have they, membres contampned the spnewes retraped a leseth thep work tes and buderfondynges in flepynge lyke beres. Do

te fooles be pe not alhamed to do fuche enormytees in a

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place where as ye hall never wynne honour. It the tas ble you ought to be honeft/but ye be fo byllaynous that many terneth cuyl condycyons of you. It appetterneth not to you to be with good folkes. It is lene at this time that the younge well fette about the olde. They ete bely. cious meres without ony hame for be it burgeple mat chaunt or other they put themfelfe euer before the plats ter/they baynke in etpinge of they apotage they colume all. And w they byllapnous handes they well touche the mete before the other. They well blowe they notes and without ony mefure well cte they mete and well papike without makpinge clene of theya mouthes and then they fynge w byfplayed throtes in makynge mas ny byle lacrefyces to p god Bacchus. Then they breke pottes/glaffes/platters/opilbes/and faucers/in hurifs ae them bpon the erthe as me enraged and out of they? naturall ropttes/and then at dipnkyinge tyme thep ete that the whichethe feruauntes folde ete. D Sarbana palus thou half dyners companyons in the worlde / for we well not put all thele glotons in our werke that has ue no fourme for to lyue honeftly. How well that y one is of Grece theother latyns or hebrewes reche hath his maner to lyue. The one is fatte the oter is lene after & maner of thepa countrees. Some be fymple the other gracyous and honest. Some is bertuous and wyle, the other is donkerdes and glotons. Then after that they baue eten and dioken fo moche that thepr belges aketh thep demaunde prealme of paradyle. They have they? thought to superfluous to thynke for to go to parabyle inthat maner. Blas Thelus thou halte made bs forto dapnke wone and ete mete in this would. But also thou half comaunded by b webeno glotons / that we take

our repair moderately. Mas our bodyes fumeth of has houndaunce of metes. We have trufte that by ftronge niphkynge our lyues that be piolonged and in lyke wy fe that the wone well make by to have good blode and alfo that our foules is buholden by the blode for al that god farth it not but hathe orderned melute/ tyme and houre to ete and bynke for wo that is excell fe be cons fumeth body and foule and absedgeth his lyfe . All bers tues were fomtyme in noblenelle, and in the courtes of nifces. But nowe at this prefent tyme thep be more af tonved than gele. They are all corrumped with broken nes pompes and chates ful of flateryes they have loft the name of the auncpent men , and are renowmed bus by screte men. The werkes of the auncyent men appety teth by the holy lawes that they have wayte and byuers other bookes. Ind now they knows nothings no moze than wylde beeftes and fevence is governed by the pos re and bertuops men eleuate in bonour and be oftente meg preferred afore the noblemelle.

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COf fooles dysfygured takynge straunge dothynges.ca. C.vii.

Democrytus the lappent
By this that he lawe to grete foly
Di fooles that were neclygent
He laugheth fast and that on hye
Bycause they coude no polycye
And Cynycus wepeth ryght fast
Bycause that the worlde is not stediast

f demochaytus lyued a that he lawe so many fooles as is in the worlde now he wolde laughe also to se the enormptees of the mudaque fooles of which the had never well for to laughe but ones.

wherfore the auncyet phylosophers have wylled for to wepte it not withftondoge he wolde laughe at obfcu retempeftes and to fethe fooles garded and bozdzed/ byffpaured the whichebe full of byces and fpnnes and weneth to be iufte. One map knowe thein for they tefe the the preeftes of god Bats whiche will do facrefice in arete furoure and apparaplleth them for to boothis byle factefyce remeupigetherz bodyes in manere ofa Daunce. Thefe fooles bere the beffure of a fpmulacre/& refemble a Chymere one wayleth a wepeth. The other bycause that he wold appere fayze anopteth hym with fwete oyntemetes of one bath his by fage mortefped olde they bere the besture of a lusty galant the other ha ue euer bozowed clothes the other haue party clothes/& the other have they gownes of getyque and thus they make they, pompes. The other conterfetteth the deuyl les by lage ferefull and abhompnable. The louer bereth an instrument of muspque playinge swetely to the ende that the ponge mapdens mape here it/oz afoze of doze of some burgeyle or wyfe rennynge bpon the nyghtinles fynge thepatyme vycyouflip the mayden reiopfeth ber thynkynge all on decepcyons. And corrumpeth the bers tes of thefe tendre mapdens and the lycour byzagnall they lofte beddes and by all dyllolucyons that is bone in this worlde thrughe the byle fynners. The other that come in to the house and stele the hennes. Who that fles eth not from luche folke Mall comptte innumerable fyn

nes for they do incessauntly novles debates cryes and erclamacyons. They prefent them that make the feeft of faturne as men out of thepr myttes goynge with per pers hertes crabbed as the ape/hydrige they? bylages with some other by Deous face that relembleth almost the dethe and they bodyes courted with byle vestures D peruerle fooles well pou chauge pour natures coipo rall otherwrie than god bathe apuen them you a woll redrelle of immaculacyon youre humanyte. I that by banpte this forme that be affulked not alonely buto fu che folkes but to thele burgeples full of tychelles. I co playne moze thefe fymulacres deceptques in holy feltef for in place to ferue god and the byrgyn Baty they are at daunces/lecherye/and playes without observance of holy feeltes in ony wyle. And in the tyme of lente whan every body holde have the benedyccyon of god we tak be faile bylages after our pleasures ful of byces in the whiche we lie alwayes and if that we rife it is bery la te for we perseuer buto the ende. And yf ther come ony to correcke bs/we let nought therby to frie we be not alhamed and knowe well our maculacyon and mare not take the correccion alas where is correccion whe ther is the gone nowe the is thynne lowen in crystendo me euery ma both not after nature a ryght for they ou ofte to do injuryes buto theym that wereth the habyte of deuglies for certagnly they thall bere them buto hell at the lafte. The second of the lafte.

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Of the true descrypeyon of prudent men.

The wyle man whiche is prudent Dothe moche good where ever he go Grupnge examples excellent Unto them the whiche are in wo Technige them in all vertues fo Chatthey maye not in to spine fall yf that they hertly on god call



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Ome a here good doctrone foles of knoweth not what prudence is a pe that here the dols cropcon of a prudent man. The enlygnemed tes of riprople a of Socrates have ben to autentrques that it is tayd that in the burners tal worlde can none beforde teblables in topence/where fore me thouseth that they were dogne for to have of de

re for theyr Coueragne lougnge. If focrates were not ogtere as Upigpil layeth in his verles. Dyupne lepen e and wyloome hanged in hym bertue and bounte ma ochym refulgent. The Juge that cureth not for & chys ornges and cryenges of his people is west and plucth mete lyght a Julyce norsom to equyte. He is cuer in tright wave he well not depeon of dayetpil that he ha ue thought on that whiche is necessarpe for hym all wple men do forand at enery houre is replete with gres te bertues and by his grete prayipnges bereth the fem blaunce of aungelles. D Thefus at mp woll I wolde p enery body resplendy shed so in sepence of penery bos dres consepence were clene. It is no grete meruayli pe that ther is fo many foles at this prefent tyme for thep bary from the grete lady scrence. If a yonge courage ha ue sappence by trauapl he Chall abyde without hauping ony goodes. But begylers full of fraudes and malyces they well saye that they have the sustetytle of noblenes and pf they knewe nothpage. Has aristides the juste / & the noble curius/the good fabricus/and the fouerapne place, the greet cathon figulinot have nowe the preemits nence that they had in the tyme that dame sappence tea ned by cause of these fooles that can no thynge the whis the mocketh the wyle men- sis gruen to them muday ne glozpe honour and praple. They have the grete auau tages how wel that there are indygne. To whom grete tobberpes and fraudes is adjelled. They blurpe of plas ces the whiche are orderned for the tople and opicecte men the whiche have better deferued it. If that Ilmap ne the byctozpous had gruen rewardes buto every bos dy this renowne had not ben to moche dymynythed a there thothe not have ben to many fooles mour thyppes but fome woll not applye the holy ference noz kepe the holy comandementes of god but were folyffe beffu tesfull of myleryes as we have wayten and put in from re. The foole that wellyue welely alfo longe as the reva neth in this worlde / lyue after p waptpuge of Upzaple knowethat ye thall have in thortetyme for his good bes Des reft in heuen perburably. for to kepe thy boby and thy foule amende the to the ende that thou may talte of this herbe that is called abzolia. D folkes replete with foly come and here what woldome fageth and tafte of her worthy pasture/offre chyloren buto saprence that is payneypall laby to the ende that pe maye have byfere cyon. The kynges fomtyme had lappece/but at this ty mether have no moze, for all thepr by (porte is but in ba nytees/and defyle the holy fcryptures. Alexandre pare te was fo well lerned that he made his cronpeles hour felfe in latyn in fapze rethozyke. De made nothynge but that the whiche was tuste /a done by hymoz by his men of armes. See See See See

## Of the recomedacyon of phylosophy. Cir.

And nought let by in no place
for every man is well appared
To get good with grete folace
Ant carrings how nor in what place
Puttynge tha farre and bygne sophye
Under fete with phylosophye

maken alytell youre spyrptes you p whiche entendeth buto p thynges superpours / foz who someuer bothe pretende and without purpole wplacende hpe/he is a fole/for he Molde not pmagene noz pretende to be thes re pf that he be not clene of all his membres to the ende that at the hyghe facrefyces of encence as apperteneth unto phylosophye and to be endued with enspanemen tes/and by his refulgente and dyuyne acquayntaunce of eloquence (wete and pleafaunt the folace of his bape ne delpres and inutyle documentes of good lyupnge & to enfu/holynelle the swete and sure waye to paradyle Has we may put all euplies behynde a eschewe al byte byces/and have alegement for god hymselfe hathe sens te bs in to this worlde for to lyue well. Also that whan be Chall have neve of his sappence and bettues that he mape mynystre it buto bs at our extrempters / soothat be bemaunde it hym with good herterand entere wyll pozetes. by in hymisthe receptacle of all poore gendre human Duilting the topiche is prepared with his fapre ornementes/ no graded with a besture of people or clothe of force sen all all aboutehis membres and byon his heed the gre frontelet. for all that it is not of one holoringe mynet es of the tyme prefent of his Cones perles and Temele s these ornementes be verytable estably shed others ple bpon the Cholders and heed a yet it Charpleth beth t with the fete the roles in all places. The prudent ou ht well to serve hym with good bette for he bereth p ne swetnes of the opuppe mageste / and o specur and the of ambiolias he grueth it but the tyme that the an is refectioned. As only he holderd it in his hette he weth lyberte and honour he defecteth all grete fyfies The Chrone of. Ce.t.

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of they good debes remuneracpo and pet it never iny nyffleth and after that behathefo well Done he is put in a place eternall the whiche is his place we hall mou te all pf that we be wple and opfcrete buto the lyfe erere nall. We may well furmount the tyrauntes the whiche is enginees of p farth for in this realine we have a bre konge the whiche map make be euer lyue and for to go uerne in his his temples and haue farthoure moder & Auftyce our aunte. D bothe ponge a holde haft pou for to come buto Pallas / pou Malfynde none that is werp for to be with her. Der fountapne is fo naturall that the refre Meth all the humannes. D worfe men balt you for to kepe the fayle Apprecue that the be not burte with thefe fooles that well put her in to a facke. It Moibe be gette Chame/reproche/a bythonour bnto you that this goodnes Cholde be in the feruptube offoles fernge that The is reverenced amonge the auncyent men Wherfore Do pour papie for to befebe her/for certapnip pe be boils De therto.

Concertacyon of vertue With voluptuoly te.ca.

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Beholde beholde my frendes all for I am vertue that is furmy leth with voluptuolyte venyall Chrughe her demeanour vellyall venyage me here for to opprelle which about all am emprelle



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The we not how Mchybes lawe in bremon ar two waves the whiche were regot byfys cyle. For all that he behelde the estates biple a eupli by gracyous buberstondynge, And then he toke the better wave the mooth wift wave and the moof fireft wave that he myghte, 300 for to come confequency unto my mater that I purpos le for to treate of. Wolaptuelpte as a woman full of all worldly delyzes folace Tope and all pleasures and bee aunters of foule bayne bonge , the whiche thatt enbure but a lytell why le. But berru wolf haue batayl agapuft beluntualite both with bowes and arowes, and with her nupflaunt battes by ber lyene and fayte lapinges o whiche descended from the impervall bompnacyo of al myghty god that is betten. Woluptuolyte loueth youge The Suppose of. Ce.tt.

thylezen benberded mundapnes and galautes. She hol beth in this love an estate of payneesse, and holderh this as eternall as it sholde never have ende. O woman for fere that thou lese not thy soule she carnalytees and by le delectacyon that taketh from thy body grete bertues. And yf thou be hole of thy body macule not thy brest / padnychylleth thyn engyn and his brauches and destroiseth also thy loyall thoughtes and by operacyons bycys ous bometh in benym. O ponge folkes I praye you cos syder at this present tyme what it is of fayre bertues a what she can doo a that benus may be contrary to you in enbrasynge your body with the syre of love for to be dampned.

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Obiecc yon of voluptuolyte blamynge vertues.ca. C.ri.

Tam I not the grete enempe De bertues that I love nothynge Warrynge on her with grete maystry Because from luste the wolde me brynge The whiche is all my veryroge In my gardyn full of pleasaunce Where as I do bothe synge and daunce

Aperstonde in this screpture how bosupture of the blameth bertues and retarne well for wordes for ye shall here newe thynges. Of bertues I am the propre enempe for to make the home mortall watte enuproned I am as a pryncesse with swete laurel and obyferous of all here bes I have concetures. In spane of bystory my tentes

hanged therwith. I finell good opntementes and ipcou res floures a obplerous herbes. App clothes (melleth of good obouces. The fylke that I bynde my beere with pclowe as golde smelleth as batome. I bere my large fleue with arcte rebrace. Ind my half fleues of cloth of goldeor of beluet to be the more galaunte. I haue mp Imocke moze whyter than the cryital. Adp bestementes preceous and resplendy shange. With my semely even T caft pleulaunt lokes. I haue a fapze bpe fozebebe. I bere perles at my paltes precious fromes and Tewels. I have my two chekes rede as two roles lytell pappes made meruaploully. Ind baue ponge bacheters p topli breke they pouthe with theym I take my oplportes. Improfire buto them my delytes and home they tas he it and after they are taken with my thoughtes / wyls leg/a (naces / and of they were tople a fubtoil. I bolde here bely de me harpe and lute melodyoully fotonynge/ and frete botone aboute me / my mynyons fyngynge/& daunsynge/playengebalades/toudelettes/byzelettes and bytees of mulyke of layes for to reiopce my fpyps tes I have tapre maybens belyde me and am whyte & fmouther in all theremenaunte of the worlde is not mp make. The knoght hall have no labour not perplim ba tapli. But hall be fre to entre in to the maculeb cryme/ and pet he wall not depe for certainly he shall not fyns de hymselfe in the bataplies for fere of the strokes and builinges and backingcof they harneys as the papers ces at this present tyme. At the sowne of the army they are pealant of leke for he well thenke eucr boon his lo ne. Im I not the grete goodbeste of p whichemy bedes is knowen thrugh the worlde a frome inporest plueth out wece thenges and pleasant/ cantectes and playes The the preof. Ce.iii.

Ttake Josundyte mundayne the tyme prefent is prof mpled the houre of daye and the leafon the whyle that reason Challcome and acge that bothe admonest it and pourte Malipflue from be and his fayze op fportes. Bes holds how parps raupffhed the favre Delapne and the bewaringes that for her was apuen buto the grekes Thaue made to flozyllhe many lygnes in byuers coun trees. Ind after my grete and myghty power Thaue pardoned the good and fythe they have ben cupil. Cleas patrathe proude wyfe bath ferued me lyberally. Canox pea allo loued my delectacpon. Ind affry que put bis lo ne in mealfo well as Immon dyde. And in lyke wyles Aumphe and Maurilia and Athas honoured the her uens thrughe all the regions of pude for inp delptes by pepleafe them wonderfully wel. Sobzenes by me is er pulsed. The auncientes and the phylosophies have are tely honoured me. They praple me and decore medit an pereth in thep; good and true ferptures. Whan Jam abfent from ony body his werke pleafeth bymnot. with bs is pleafaunce and belectacyos we take pleafure for to ete. Ind we recopfe bsatthetable. Duripues is not abredged in the warre by pron for we are fonce lapbe in bedde in accomply Myrige the belettacpon carnall. By uers koges bukes erles and knyghtes baue done ma mp balpaunces and excellent prowelles and wonne lo many castelles townes and cytees wheref I have be the cause for Thaue boon the worlde the dominacion Sardanapalus toke oure bellementes and leffe thero palles. Rome in p tyme that it flory fled it was bonous red about all them in the most dethey that drot this as uauntage loued me well and after that ther habbe me all vertues/scrence/a wploome was in them . Imoge

naturall hete/we take our reste and our delectacyons/
fere is set abacke all with bs. Wherfore you yonge and
lusty folkes love soueraynly these thenges delectables
and passe your tyme in me. D you olde tolkes p passets
your aege bidetstonde well my sayinges / and retaying
they in within the secretes of youre hertes. Syth that
it is so that your tyme dothe passe/and leseth your days
without takinge ony Joy or pleasure/every one of you
loke that pe resoyse you in drynkynge/etpinge at every
repass delycate metes and preryous. For loke what that
ye be ones passed out of this pleasant worlde/ye shall
have no more bosuptupsyte.

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EDf the answere of vertu vato voluptuolyte.ca. C.Fil.

Doelt thou me put in suche arape Scoffenge with me so bengeable soze Abakenge on me so grete a frage And pet byle best thou can not sage.

But that thou arte trasmutable Unchast and abhomynable

Alwere I must but o boluptussytte of which the wyll excercyle batapil agapust me. Alow tell me by what reason and by what cause he wylte ally stethis thou the whiche arte pro noker of soowe and deception by thy mysterable handes thou decepuest the younge folkes where sore praylest thou thy byces a lecheryes a supersuous

opours oporauntes. Has thou knowell well that it is but paynotorpe of the the whiche endurethbut a lyten mbrie of fobsenes thou arte enempe and of ebrite thou arte colyna fpiter. The body is but full of becoulnes Tronspoer well that thou arte Joly and belembae bus to madayne pleature and that thou halt laces & fapre curpylics and halt thy beed and thy body trebely sour ned/epentendie/gracpous/delectable and fwete/fapie foretiebe and pleafaut bylage. But thou halt not for to respite against me and kepe the poose lefe thou write fraht agarnfte me with harners that thou gooffe and bosowell whiche is a mantell of purple and all the res frome the holeharners in ftebe of baudzeke. Thou wes reft clothe of calmynye and bereth no male / (werde fas lane fperezot other inftrument of warre but without armour body naked thou art to byffycyle to corrumnte Thou takeft in the worlde thy pleasures dely crous and hanvies mundagnes . Belyde the is cupido & his mos der Tenus the whiche is fyred in carnalytees. Cuppba is blynde by ryght nature of lytell fature hologinge fis bowe in his hande/and his arowes and bartes/ with p whiche he calteth loue furyoully and the arowes thou hall forged callynge them with the reght hande thou all a glasse before the the whiche theweth percuterly superfluous euplies. In thy forhede refteth no lyah but grete noples/grete fcandale and lechery/and all poe and half no hame in wordes. The herte is encyf with byle love then even the breft and the body is ndoned buto all mylchefes. Thou makelt al noble ome and put dylcordes in dructs places. By the Ace grete extremptees eppdympes a bytter des Thou makelt to fle the sone/and bete the fader, and

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pet bothe murble and perpfthe many men that go bus to belle in myferre. Thou caufelt the grete malabres/ wherof procedeth the Dethe foone after. De p whiche ha the his understondinge pure actene thou burgest him byllaynoully. Chalt hertes infeceponed bnpzopze of lo many excellent bertues/the membres of the poore thou byndelt with dolour a maketh to ete mete of toamente with thy mouthe thou spekelt golden wordes the young lynges thou makelt incenfyfes by thy fylthe impetuous that dyminny Weth the dayes and of we were ponge & berdles thou wolde rendze them w membres aftonped they bo a mylyon of emplies thou enduceth them to tas ke the goodes of other folkes without ony hope euer to make reftytucpon oz amédes what cofeffyon fomeuer they make in this worlde. Thou arte contrarpe to good conductions dame reason is never in the house not opf crecyon of mynde but well have cuell tonques tryums phaunt folkes be they clerkes or other thou tornell all bnto the ferupce. Bede here the grete outrage that was to the noble darbanides for by the was bestroped trope and all the parthyngens. They of dalie haue ben dyftro ped by thy luxurpolyte. In lyke wyle the men of Actys que and danyque the cytees and walles have ben lot Sodome and Comorce haue ben foudred and put in a bpimes inherof is a bale of water excellque and full of cruell bestrucceon that the corputhes suffre and thepr goodes and houses perp Med. By the the farze realmes of Earpte and of furtye were destroyed. Thou entens best to bestrope the Rodyens/Abelienops/and Subary eng and opuers folkes that thou topit mpne/3 Deftrope thon pretendelt to aboly the the Sobes and Cracyens By the falle fechethou welte corrum pe flaundies The Cyppe of.

Thou worlte dompne in fraunce of the whiche Toour te a grete cupil for all thefe nacyons (pecyfyed of before have ben puny filed by the and thy carnall boluptuofe te. But I am happy for the tyfe perburable and the bes uens appercappeth eo me this worlde o whiche is tran fptozpe A pretende to make good / a to put it in p mare oflyte a to conuage it to p porte of fatute the gate of bes uen is open buto me and is recupered by the meanes of me and is open buto p beedly lynners whan that they brame buto me burumly. Dercules furmounted by me his naturall enempe. I make them be eltably foco befo re the tye god. The one honoureth and pravleth the hes uens by me was lowly lubdued p barbariens thorugh Julius cezar emperour of Bome by me was thewed to hom my doctrone of doctrones by good buyon by me Allerandie the grete had byctozpe thorughe the buruer fall worlde. By me Pall' emilius kepte warre agarnft the perfes and suboued and ouercame the hrage and had tryumphe in the countree of Romaynes, by the the wete rethozphe was haboundpinge in Epcero by me is redde the hee dedes of the Romagnes in the werkes of Upagele. Byme is enhaunced the renowne of Arpflos tle a prudent man and of Platon the whiche paffed all that ever were in the worlde of wyldome and that gas ue the mooft fayjest doctrynes. By me were these excels lent phylosophies the whiche mere full of scrence and of the arte of eloquence. What Ball I fage moze mp te nowne cenneth thrugh all the worlde. Df me pflueth all arete laudes honours and falutes. I teloyfe the buder stondynge the scrence and hygh feates dyuyne and I pelde my subjectes al Justrued. But as for the thou art all replete w fylthe thou had lechery without one wyll

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for to escheme it but proudketh every body to lyue as \$ pack from thy mouthe procedeth but eurll. Ind in me baboundeth tychelle ampte and tult pyte all good cou favil and glore. Abr house is chafte. Thave no owellyn gein this worlde for in heuen is onch my habytacpon for my labour mounteth more in reason than thene, I holde them of bertues/and thou of boluptnofpte thou louelt younge and olde but and thou wolde have honour a bere frane of goddelle thou Malte be a grete princes in henen pf thou wolde Do this it behoueth not to have the well corrupte but do after me and take my Jorous remedye the whiche enbraceth all my berte with dyups ne bertues. Indal my grete papne is chauged in to jop about in the brat beues a thall mounte where as thou Mall refte Without endefpnally. Mertues bothe not the the fulle wartes and enduceth p londes the governeth the worlde contynually a deupleth by bounte after his pleafure. All playes re baue by myn babanbone whan they be ferupage bato me. D ponge folkes put bamte out of you and loue welmy lapages / Tholbe you not to blame if that you contynu in my ferupce expulle by ces and frithes from pour bodyes. Pf that you fele that this fulthe wolde witholde you/come buto me and fice this dampnable funne. Take bettues and clothe you w Doctrynes and techynges a fauour them in all ceafons and you hall have true farth and of holynes & profous destudye,

Of the they latene to barge tochale. C.riff.

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To the fooles in thyppes innumerable withouten ende and ever furyous we that be to them ever appable 28 othern flodes and waives temperations inherfore pe ought to be gladde and Joyous Sepuge that you are of the myghty stocke. Of fooles perverse whiche is so greet a flocke



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patt folyffhe fooles renne and auatice haft hely your felfe / come you fooles the whiche is to blame renne buto & Coppe focpale 02 ciles it wyl departe (hortly, This Chyppe fo cpale taketh innumerable people of bruets clates as haltunge me crepplies croked bipde feble and ftronge of all portes and of all nacrons for that by trace almost all the worlde resorteth to it. They of As tye make arete apparapli for to withdraws the towar debs. Semblably they of Lubre Cthpope Ciperyce Almagne frauce Daulpape Thoughe Bytagne fla uye/Cymbernens/Specambuens/Sacre/and Archy phylye. All folkes is at our fcoles. Ind f turbe of p wat the valvant in armes. And that of Sarmatyque Thia cycke Aigelyce. And fynably all p mudaynes marcheth in the monarchye as well younge as olde lunatykes for les/maybens byzgpns faders and moders bucles a neuewes/colpns/and all maner of fuche folkes oughte to come buto our Chyppes for p fargeng anapteth them nothinge folkes budylerete and inutple the trine is co men and the wonde good for to reple bp our faple /for the freebbeth a pace wherfore renne we before for to ge te be out of the grete prefe. D foles then auaunce pour for we will abyde in dyners places of the worlde for al that we must fere fortune and her causes that we se cos me boon be in our thoppe and kepe be from her harde aduerlytees/tempeltes/andorages/forthefee hath my ned to fore the bankes that there lacketh but lytell that fall downe this not meditoud fre the cente byon them in grete Icopardpe of ourlpites a in takface hor tyble falles. After we laffre molestacros importable/& lodagne perplies in the le withoute onp hope to lyue in The Chyppe of.

Ballynge/gopnge/and compage bether a theder/ Wout ferynge in ony thynge the grete perples of Schla 02 8 of carpbois but we as bnopfcrete to gouerne the flyp, fall bowne on eche fyde and can not be depelihed of it for we go and put ourfelf in fyrtes more horryble perri in the novice and cross of some horryble follies barbe and fwelled as dolphyns/mermapoes/phoca/and the fonde of the mermaphe foo that we are oppressed for to Cleve the Ciclopes foloweth be the whiche by they ma lyane oppiellyons the pipnce Ulives them diebde. whe ther may we then go amonge bs pooze fooles frth that there is no fuerte bpon p fe and for our abybynge may edyfre nothinge. We are fo fercfull of perpli and them beth for to take the good wave not withstondynge we bary and so taketh the engli waye for we have no wolf Dome in ba noz is not noury Thed in our company but as buhappy folkes make warre agapuft bym and foch teth with hym nyght and pape. Cystes the laby of folye bath brewed a byllaynous orpnke of the whiche at this prefent tyme the apueth ba to branke and with her fon gethat is fo byle maketh bs to deve. Da good frendes/ and felowes that fayneth to bo good operacrons and erreth to boon the fee what prouffyteth this thouge bn to you beware that Deptunus'engloute not all poure Opppes in to his infacpable wombe, and fo to be perpf theo for evermore.

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Playenge on organs by extremyte

Getynge they alpuyinge with playenge to and fro

And without ony reason they call our shyppe so

That the shyppe redowndeth all of the samme

Compage in to it as they wolde cast all downe

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Unatrke mecanphes come and here mp fac tyre without ony more fotournynge / a bryns ge poure instrumentes with you / too the ens be that we mave knowe wher with re wrine pourelpupage the laple is the on lofte and by thele folkes pullynge the ozes wellynge for to trauer le flee. You thynke that it is not good that we call the in to our thyppe but I fap to you pes for they have no fure conbycpon noz loyall eftate but are beaplers and is a mouable art as there felfe. Dur cryme bereth thefe fo les. for the frate we fonde that the feruaute couepteth to be mayfter for the feconde the bereth bacabondes \$ well not werke. She bereth alfo them that putteth pap ne to domage other he is confpfact in folges and fone tecepueth bymleife. Moze ouer the beteth the that well make an excellente werke with nothynge/and al for ne gardyle to bylpende ony thynge and in the ende be bo; the nothynge that is ought worthe and felleth it for gre te paple and a good thrnge for all the monpe and the other bestropeth bymselfe. The other goth and selleth a noughty thrnge for moche monye by the whiche the by er hathe a grete loffe. The other bathe reop marchandy le the whiche is bande and felleth it for good ware and lucreth and afframeth that it is good a hobreth tymes The Chyppe of. ff.iui.

D poore foole thokelt thou that goo knoweth not that the whiche thou doeh. Bede bere my fcryptures fellyng crafty men a marchauntes that is roted in becepepons and (wete wordes/fuch folke ought to fuffce a cathaire forth that they tyue to fallely thefe marchauntes be not loyall and tutte for they ave to peruers that they compt alwayes lome decepepons. They be nygardes to the en be that they may gaoze eychelle. They wyl bye good the pe and fell dere. The drapers have they houses obscure and derke/to the ende that every cloth feme fyne. They bearn to to make they helles within they Moppes it is to becke in them. They be at enupous the one boon \$ other in blampinge the one the other by auarpce and be fpre of Worminge. With grete papie may one fynde of ne true marchaunt. Vi they fe a true marchaunt p tohis the felleth good marchaundple theother folpfihe mars chauntes hall blame hym/bycaufe that he hold not ha ue a good name/and they an cuyll renowne/ wenynge for to drawe buto them the good name. CON CONTRACTO CONTRACTO CONTRACTO

Cof the lyngularyte of some neme fooles. Capitulo.

In our thyppe be it ferre of nere
and take in other fooles by and by
whiche aspely bryings in they gere
Thyphyings with his to go in fere
And helpe his here for to gonerne
Bothe at the purse and at the sterne

D reve our leryptures forgete not newe foor les for pe thatt le thynges tyght necestaty for you. I thought o other cape that a grete mul tytube of natural foles (bolde come buto our Chappes begated of the thyrde ordre with be apns as well men as women full of procepipe and heres fre. And breause that the Chyppe is lytell and narolve to put thele bnovicrete men in we muft make a ipbute ne for to palle all nacros in realmes and countrees. Co me on begynde fooles for it is lapde that you make the spraytes to goo pour thy nke that the man beynge in the worlde is bettuous and perfete how well that he is for man in ouerapne flefft and that be may be in p mooft excellenteft place of that he be not entached with cryme and fynneland euer prouffyteth more and is happyer in bedes and wordes /not withstondynge they preceyon our thyppe abyoeth after them. Rowall pour wandzyns ge men and renagates of other lubtyll men the pour for the shyppe is goynge we le it proceptes wherfore folowe them that go theder to the ende that this multy tude go not wout you. pou le p fee fo grete whiche hole beth fo many thyppes. Beyou there than for to focoure them pfthat they be encombred. Are you them that ma he to deperat the lefte entende buto this ender and grue buto the men for to buderfonde that they are bede of & they, houre be comen/and that laboure eteth on theym or elles or beyne to gyne a natural gyfte. D you the whi che haue bowed for to clole euerybodyes even ofour fo les with grete daunger/wel pou knowe that at our wer ke ye put a rule onto them that are depapuedoffighter and be ftrongely enclyned for to put them in the wayer alle well contente of the honoure that you hatte done on

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other/and fernge that we have not put pou in f compn Opppe but is carbafes fabeleb lyke cofules for this ca le bruptped with all this foly The folke and that ve chal be of they bende. It fleeft pf pou be noted with cepme cupil fame boon the erthe and that pe be not amoge \$ myle men a thall be by our auautageg expulled from all pour grete nople bycafe pou bere no frupte/bycaufe that you woll not be as p people of plebe of gouernour or of other relygyon as other clerkes preeftes or mons kas cal you not for you have to nyce coaptacy os p whi the are not byfpenfed for to ble of your feates interpy ted euen fo as navans credo pou are not to p wpfe me no more worthy in our Chrope pour faife religion bre weth grete fauce of benym and by alemayne fcintulle am thetonique pullule fo moche by your grete tracut that your secte bathe to grete pupllaunce. D my loyall frendes to the ende that you enfecte not your (pyiptes! for paramenture pe mpght bnberstonde that I wolde fage cupil of you. I tellefpe that I had neuer enupe for to speke euph of you. pou the tobiche have taken the bo cumentes of the holy faders and of 3 helu chapite you ought to be honoured by excellence but p turbe bndp (s crete that well not have the pacyence for to letne a can nothynge/and for all that Demandeth to have the habp te Tother bestement be bewrappech hym with bole & buhappynes /a wyll not laboure in his offree forto wo his lyupge. I am angree with bym that well have bap me repostand hath not one good purpose forto matche one boure of the daye at his laboure. he bathe not o root of mary mandelepne but have the condrepons of buts fons and arefull of flouthe and fere at all frafons por begode foles you have competed dyners englischungh

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pour flouthe how well that it freth in the exthe without batapll. 28p your eupli coopeyons you thy nke to do que ty thonge well and that it ought not to be opiniavico/ but honoured by this point pou connterfet more fayns ae the wave approued of the boly abooft. Whan lyberte is abbed thereo to the ende that my wordes be well ren ged whan lybertye is knowen louerapnly by lome ma then the holy about entpreth hom for his grete lyberte and you fave well wors for you fay that you have none objection of the maylter a that you are not subjectes to the fourrance or principal. Thus al is semblable re well true as acephales and enfue they condeceons in all thynges bnuertuous that baueno fouerapne papce not kyinge for to punylibe the crymes and myldedes / & well be without heed by your herefres and lawes whan pou confesse the lave people pou say that for accomply Chynge of oplectacyon carnall that it is but benyal fyn but for to kylle a woman is mortall and for fit is that all you freers in byle orbures bemaude forto folace you and to aswage rour wylles. you have a mauntell & bn Der that mauntell a Morte cote to the ende chat Afaril not it is you the grete lolardes after you bearnde you go with large thone Aafter your lawes you lyue in beli tes byle and abbompnable freers & fplers is all comp all is one within one house/and pf that there be one of p foffers that woll be chafte and full of good condperons. withoute habanbonynge ofher buto ony of the freers be that to his bely payme for to ramplify beriethen the than beforclofed to have the benedy cryon and of his pe te. And pet he enfrance his bretheren that the that be pu nyffhed without haupinge ony pardon or mercye in ony wyle. The man in this worlde bathfre lyberte for to

do good or cupil. D lorell gloton and byllapne the wom be all replete aparte to pende that I fape that p whis the Tthynke all thy god is but the bely. In my wipto ges Theke not of the good relyayous me that kepeth well they rules for they are worthy for to have bye pry le. for all that there is somethat taketh waytynges of o pope for to true the better at thep? pleafaunce and belp; te:and whan that onp body feeth them fagge that they toue not after god or of they prelate well repreue them they will fare we be dripenfed and haue noughte a do with you it is somethat be mokes and have none haby tes of religgion. A grete force of women bygottes that wereth habpte of briging neuertheles they have no conopepons of byzapnyte but have ever ben in macula spon. Allo thep the whiche have aucrent beffures chaft and pudpke/as a forte of chanons/monkes requier/p whiche have lofte habytes fores felle delycyous abo ne and within full of malyce. Thus dyners by dyllymu lacyon semeth good that be at the berte famy schoo wul ues. Some is pure & holp of foutes/and of bodres chaft as goddes but for all that they malygne epen may not prospere in goodnes wherfore they retorne in to mons dayne pleasure. A god who may tel the grete bytternes procedyings from velytes that is done bider the colour of holynes as these proceptes to whome they well is noughte for they conterfet the Deuoute men before the worlde. Waledyccyon and bytupere be buto you folkes infecte that bereth the name of relyapon a perour hers tes be lo infected ye bo the wecke of Sathan and of le upathan you approue his proprechyloe. For who some ener is comen frome a hye place and of his place engens dred of he kepe his comandementes be is claryfred as

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apre Tishis propre hepre but he p is concepued in erth in erthe Wal be wapped. Also be takynge the gradle pu byque mytre and couerynge and afore was of eupl gar nylopinge and full of al fynnes/and his wyll thall be ens tached with byces and worldly pleasures. Dyou study ers that have had grete tranaples thanhae pour profou de studyes, and that was never wery with toanynge of leues and you that have gyftes of grace naturally and replete with wonne wyloome pour bertue is ercellent I befeche you that you have not your herte trift to rede in my booke of the whiche I woll make an ende. Pars bon more over the printers loyall and ampable ye that poutpnoe ony faute by them, for ther is none but that he may fayle somtyme, and of he be never so cumpinge nor wyle. You fooles have none indy anacyon byon me for my (cryptures a wrytynges yf that you fynde ony thyinge euplitouched or ordred this not withondringe it is pleasaunt buto them that well you bertuoully pe mape lave dyuers thynges for your hertes bath no res maynyngeplace. The cruell man wandaynge in the fel des and mountyinge boon a tree for to have the vonge by des that is in some neste the whiche whan he hathe raften out falleth downe and parauenture brekerb his neckethe is well occepued a begylev of his wyll z for as t is layo compuly all aboute/the man purpofeth / and god dylpoleth.

LOfthem that corrumpe the ryght. Capiulo. C.xvi.

Thou maye curse the emperour thou halt so grete prof famice. What is the cause that thou casteth this darte in the stomacke of roght/the whiche thou sholde defende, It were better for the to make peafe amonge o crpften men. Thou louest better to fustagne warre than to put peafe where as thou holde. Thou takelt kynges and paynces in indy gnacyon thou ought not to hate none, but be in peas with the crysten people. Thou mave well bere armes and make batayl. It Wolde be then necella the for the to goo agapuft the inty deles and not to now ryfthe warre amonge the cryften people. Thou apuch fo many dyspences and thou knowest well that it is b woundynge of tright the whiche is odyous. What auay lethit buto a relygyous man of an hermpte to leve his habyte of relygyon/and takea seculer habyte. What as uapleth it to a man of the chysche to haue thre or four en res/predendes/byMopryches/archebyMopryches/a other benefyces a the good Audrentes have nothrnge the wole men is not prayled but the alles that be honou red. What anapleth so many dyspenses buto of wedded people/for they are so dysregled that the gossep and gos lep have no consevence to spnne carnally togroet. Cers taynly of golfeplyp it is no moze but entrynge in to the house. The colon and colon a broder a splier is all one It were better for the to gouerne holyly thy papalyte, enery body ought to kepe his dygnyte and good renow ne. Alas after that you are bede mundaye popes / you thall have but feuen fote of erthe thynke than to buhol be rpatt well as you be bounde to the same. D maicite impervall the whiche beteth the Daydeme of the Bomap nes thou ought not to be decozed alonely with armes but also with erght. Thou arte loade a may fer almost

of all the worlde. Thou ought to defende the right mos te than one on lyne p smytest hym with then are beon his body. Is it not grete horrour than y maynteyneste warre agapuft the cryften men and mape lyue in peas! peagaynst enght and reason. It were better for o that thou went agapufte the infydeles than for to well hars me ony chapiten man. Thou knowest well that he p whi the impteth fyzite begynneth the nople. Rome is warte with foure letters. That is for to wette, B.o.m.a.B.ras bir.o.oim.m.malon.a.auaricia. Which is to fay. Rome is the rote of all the euplies of auaryce. Thou half eupl reducthe cronpcles romannes and the noble feates of the emperours Romannes. Where is nowe the fenatou res that auncyently were wonte for to governe Rome is there no mo semblable to them no for the empyre is at the mooft lowest that ever it was sene. In the place where as Juffree was done is now no moze meneyon wherat holdeth it for lacke of polycyc who is the cause It is the heed imperpall that is not obeped wherfore 23 yearle that he is ful of byce/and that he Molde nous ryllhe peas in chystedome and he kepeth warre. Who is the cause lacke of good bertues and good counsarl It were better for hym for to withdrawe his Iwerde/a mayntepne tyght as his predecellours have done. De p Dothe agayuft his consevence is ryght cruel and setteth nought by his good renowne. The palays imperpall was somtyme in grete honour the whiche is now al cas bucke. Emperour haue aspecte buto then operaceous and remembre that thou muste deperate wormes mes terand become afthes and that after that the good Des des wall be wered in a infe balaunce. Dkynges o which che is in maiesterpall pe may makelawes in your real 1000 Athe Chrope of. GG.1.

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mes you have grete pupllaunce for by your arbytre all is gouerned. Wh a anayleth it a kyuge for to simple w this spereryght/amoge you kynge you ought to mayn ternehym/and pet you wyl put hym buto p dethe pou apue me fo many remyllpos that is prte/you do pardo the tyche and punylihe the poore. Suffre noo Justpee to be done on faderles chploze and pooze wedowes pou make by Moppes abbotes a payours within oure reals med and yet certainly you mayenot for they ought to be made by the electron of the chapytre this fame puts teth the prelates in descencyon. Loys the leueth of that name kynge of fraunce demaunded of a byfthop where forethe by hoppes of this present tyme dyde not myras eles also well as the byllhoppes in olde tyme and p byls Mon answered hym. Spy the case is bycause that they that put the byllhoppes in they? freges eathed; alles ha ue no pupllaunce for to do it. But whan they are perfy te of true eleccyon the holy ghost is with hym the whis the may do myracle and fuche by Moppes abbottes /2 papours may well do myracles. The emperour may not medle with the eleccron of prelates. One can not nowe have a benefpce without pledynge and thus benefys ces is occupped by force. Symonye bothe it not regane The benetyces be they not folde. I byleneyes, the whi the is a greate plage. In the tyme passed the bylaces ens were wonte but for to pay buto p emperoure. rtbi. pens for they heedes but nowe they are fo fore pylled that it is pyte for to here they? clamoure. Artarerrers imposed fylle the trybutes the allyzyens paped them fyite and then the perfes the macedongens and then ceafer constrayned the romagns to pape it. Ther is not nome negther freudheme noz ytalgens calabagens / noz

the men of the pope but that they be confiragned for to pape that trybute and worfe than trybute. you fuffre pet that your men of armes ete bp the pooze folkes of p byllages tohan you be in ony towne it is horrour to he rethelpues of pour men they be so moche abandoned to do eurli and are supported by pou in all they? byces! they be habandoned buto lechery whether they be may Dens or wrues they dyftrope all and then who hath bo ne it/my lozde/oz an archer of the garde and fo they els cape without punpfthyinge by pour supportacyo. They fpabt and kyll and do innumerable euplies/and bycaus fether be not pump Med they be wors and wors /4 they? loade hathe none honoure. Thynke you not bpon p kp de Daupo that for the loupinge that he foued Berlabee wyfe buto Urye/was called a blodye man and his peos ple was puny thed for his fynne, you care not you be fo replet with pryde and mundanytees. You be armed w grete pompes and habytes large and superfluous/ you haue not grete payne for to wonne that the whiche you dyspende alas you thynke not. The tright by you is no upnae fustepneb. Whan you make Justes and tozneps mentes to the betteraunce knowe you not well that he p whiche is flagne there ought not for to be buryed in bo ly groude. And that he f whiche apueth f ftroke ought for to do penaunce. We fynde well in the tyght Cyuyll & one maye proue his arengthe other wyle not and in fu che maner he is not bounden to the lawe aquylye. They do the contrary whiche is a woude made in ryght. Alas Emperours koges oukes erlers and barons bulnere bym no more fuffre not that ryghte be blurped within pour realmes and countrees pf that you well that your dompnacyons prospere in goodnes and tranquyllyte. The thyppe of. 55.ii.

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I D ryght crysten kynge of Englonde I beseche the al to humbly as I may that thon fuffre not within thy no ble realme that ryght be blurped by thy lubiectes and offycers. Thou arte the mooft noble kynge a the mooft myghtyest that is boonthe erthe for thou arte the relu cent iterre of all the terrpens endewed with all bertues the odeferous floure bescended frome paradyle / mooft marcyall in batayll/ampable as a lady/faple as abfolo wyle as Salomon dylcrete as Agamenon a all good meurs remayneth in the wherfoze pllustred kynge ers cercple egall iugement and in lo dopnge pe that be exal ted in & lempyternall courte/ with the role fylle stocke of your generacyon. The good kynge Henry loued noo blassheininge but punyshed the swerers/but who that can now mooft blat theme god is mooft made of in cour te. you grue eugli example buto them that comethaftet you and the thynges of eupli examples oughte to be el chewed but you beholde them, you make dructs farze statutes but they enduce but a whyle. Shewe thyselfe valgaune in vertues / loue the prouffyte and verylyte of the thonge publyke. Thynke boon the aucyent Roman nes the whiche loued better for to depe poore than the welthe publyke Molde have ben enpayzed. After that is fome comen ploneth better to encyche them felfe than p good publyke wherby they are comen buto grete ruyne The confules and fenatours of this prefent tyme have not the fame that pauncyent romagnes were wonte to have for they love better they come prouffyte than the compa prouffpte/and corrumpe the right for to do plea fure buto they frendes. The cause is breause they are not replete with vertues for they are raupshipge wuls ues without supportringe or defendringe of the ryghte

thou ought for to knowe what right is to the ende that whan they bemaunde the some countree londe or rente that thou may it answere them after tright and trason/ and crampine well and inflely the caufe or that you gp; ue our fentence byon ony thyinge and in lo doyinge ye Chall acquire grete meryte of the Juge eternall the whi che Jugeth euery thyinge and after them beferte remu neverth them in the lempy ternall manipon. Wherfore to ke that peput men the whiche are vertuous and Juste for to gouerne ryght and Justyce for suche folkes are worthy for to rule or governe ony crysten regyon or her then for there as enablwyfe ments bompnatours ther is egall ingement also well to the poore and nedy as bus to the tyche but at this present tyme it is grete pyte for to here the exclamacyon of the poore people for they ca not have no tyght without gyunge of large moneye / & thus anaryce hathe bany Med ryght out of this courte Dut no raupflyinge bulues to grue ingement noz no marchauntes/the whiche have no despre but for to wo inlettynge the welthe publyke fall in to ruyne. Juges redepouneuer of the ingemente of Alpius the whiche was amerous of a mayben that was brought unto ho for to be out of feruptude but her fader Auginius wyl lynge for to faue her from dylhonour tupracyon flewe ber before the Bomanns and bare the heed buto that Al dius. Por in lyke wrie of the doughter of Laupon that was flayne. Physe you berein and of & Jugement that Pplate made on The su chapse. It is wayten that the lo ue of may dens subuerteth the Juges that doo not true Juffpce. Juge inftely & fone of man. Suche Juges is hated of eucry body. A good Juge ought to enquere the trouthe and then to grue sentence on the thruge proued The Chyppe of. 65.iii.

and none other wyle. Advocates you ought to delpze \$ comune welthe and defende the ryght for you are equp pared to the knyghtes for by you as knyghtes is the lyt and the patrymony Defended. your office is necestary & loue able. Wherfore leue all decepcyons and falle lagacy ong and maynteynethe ryght. Dut fergeauntes of gos delpues inoffyces for to kepe the people & better with out puttynge in a grete forte of rafcalles and rybaudes that pylicth the pooze people and renneth night a daye to b bozdell in blurpyinge enery body breaule that they bere p names of fergeauntes / pe there happen Debate in ony place and that they; handes be greced they wyll let the malefactours go pether have compffpon to take ony body they hall dignke with hym and in payence the scotte well let hem go. Dut who that put good men in office holde caufe druers deceptes to be bindone in ct tees and townes in some townes there is honest serges auntes and of good lyfe or elles they are expulsed. To men of the chysche lede holy lyues without berynge har neps staffe or sweede saue whan that re go oute of the towne for daunger of theues/or for to defende the tows ne agapust they enemyes/A pet you ought not to strys kepf that ye may. Holde you in your benefyces without rempinge from one towne to another playinge the ryo tours, you dylpende the moneye of the chysche the whi che shold not be done but in pyreous and vertuous ope racpons. you kepe haukes and houdes / A grete nomble of horses. It were better for you to beholde the chriches that you have the benefyces by that fall to ruyne. 28es re not longe here noz longe berdes / foz it apperteneth not buto you but buto worldly ryottours. In dyners places you defple and hurte ryhgt/ in gruynge hym bes

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nymaglasse by your symonyes wher with you are resplete. you ought not to kepe no women in your houses where as suspection myght be but it is pyte for you as re not alhamed at this present tyme ye do grete dyshos nour but our moder holy chyrche. Thau grete doubte that the aske not bengeaunce agaynst you. Alas humay nest hat blurperh the ryght thinks on the horryble pay nes of hell his apparayled for to puny the the symners yf you wyll sue well in this worlde ensue the dyscrete men for and ye be conversaunt with earl people truely ye shall be bycyous. Lyve well in noury thynge ryght yf that you wyll syve well after your dethe for ye knowe not the houre that ye shall depethe dethe seketh the eus rous and seeth from the myserables.

Of the that do all thynges contrary. C. xvii.

The the whiche dothe the contrary To reason ryght and equyte And that ever from them vary Lyuynge in grete perplexyte He is a fole for certainte for after the layenge of the scripture who lyueth here well of heven is sure

thane spoken of druers sooles the whiche are in the prosoundree of our shappe now well I speke of them that do all thrnges contrarre. Thane they, thoughtes drsozdynate, the whiche thrnge is cause of the drstruccyon of all thrns ges. We se druers travers rage this see without orestor saple, they be without lawe and without ordre, the whi

che in passynge have recountred some of the perpiles of marefropne that is for to knowe /fcplla/ frates / and cas ryboim in the whiche perpiles they have put them / & haue ben twalowed and fuffred meffymable toametes in the fee. I fynde thefe tolkes foles fyth they negliafis ce. Pruers have peruled in this maner the whiche ha ne traigressed the lawe and the wave that god hath Des termpned to thinges. All thinges pis in heuen / in erth. and in the feetpucth keppinge they? ordre and kepeth them Arogely in by goure the whiche pethep faple and cease in they ofore montpnent they bertu thall passe and fall buto nought i grete rupue. foles allonged ler ne doctrone by other you do all thonges contrary and knoweth well prough that you do euril fere you not o punyeyo of god. knowe you not how Lucyfer and his felowes fell in to the abplines of hell bycause they kens te none ordie and wolde bothe contrary. Woam in lyke wele by cause there was none ordre in this case and p he dyde contrary to goddes comaundement, fell in too pyteous tuyne. Capitallo byeaule that he kepte none or ore in his dedes/a that he knewe well that he opbe empl to fle his brober. Abell made a prezous ende. Pe p eleme tes helde them not fixed in they ozdie they Cholde peryl the all fodapnip. Has then ought we wel to brede wha that the thenges that have no reasonbe in daunger of oungepon, all thenges have ordre/certagne tome a fpa ce to bere to lyne and to pepe. The bertue of this ordre is kepe certapne lawe and comaundementes ordepned Thelytelought to observe and obeye to the greter but at this tyme the contrary is done. Almoost all thonges is done contrary. Wherebee but yf that wekepe better ordre we are tyke to be punylihed cternally.



Doer of god byzayn inuvolate the whiche hathe bozne the fruyte of lyfe to the I yelf de me to put me entperly in to thy sauegacs de to p ende that thou be advocate toward be thy swete sone that he desende me frome this folyshe company in the whiche I have regned so

getyme. Wheefore I tellyfye here before o that I hall neuer retoine agayne and in fpgne therof T caft my bo be and bataril behynde me / moore ouer be medpattyc buto thy fone that he wyll pardone me a grue me men cpe. D pallag and thou mynerue I thanke the of the eloquence that thou half gruen me and of the melodys es that thou hafte ever reiopfed me with. In lyke wpfe of the fevence that thou half endued me with movemb ge p whiche I haue fynylfhed my boke. D glogous sterre of the see souerapne refuge of spinners aduocate of the gendre humagne at the boure present 3 prosterne me before then ymage with my knees bowed buto the erthe with naked beed and Joyned handes in rendzo ae araces buto the of that thou hast implosed for me to warde the berbe incarnate the whiche thou hafte borne in the wombe by genall and hathnoury fled and ge uen hym fouke with thy pappes byzginalles. I had ne uer trust but in the moder of god and byzgyn immacus late. Pet agagne I beseche the that thou hold thy hande boon me in such royse that I may at the ende of my das pes fe the in estate refulgent and that my foule may be borne and presented by the or by the aungelies in to the Tope eternall before the fader the fone and p holy about and that it mare always remains in the place y is pre payred for the wist. Pardone meal that redeth this boke pf that you fynde ony thynge that is not well for of fras gripte of my rougthe holdeth me in such mobylyte that myn bnderstondynge can not comprehende ony morall fence but also well as god hathe gruen me grace I has me applied my fymple wyt prayinge all lectours to has tte me ercufed

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Thusendeththe thyppeof fooles of this worlde. Im prynted at Londod inflete strete by workyn de worde. y pere of our lorde. M. CCCC. a. rvii. Chenynthe pere of y repgne of our souerayne lorde kynge Henry y viii. The. rr. daye of June.





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